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ESPECIAL SERVICES
FOR
MINISTERS

FREE BAPTIST EDITION

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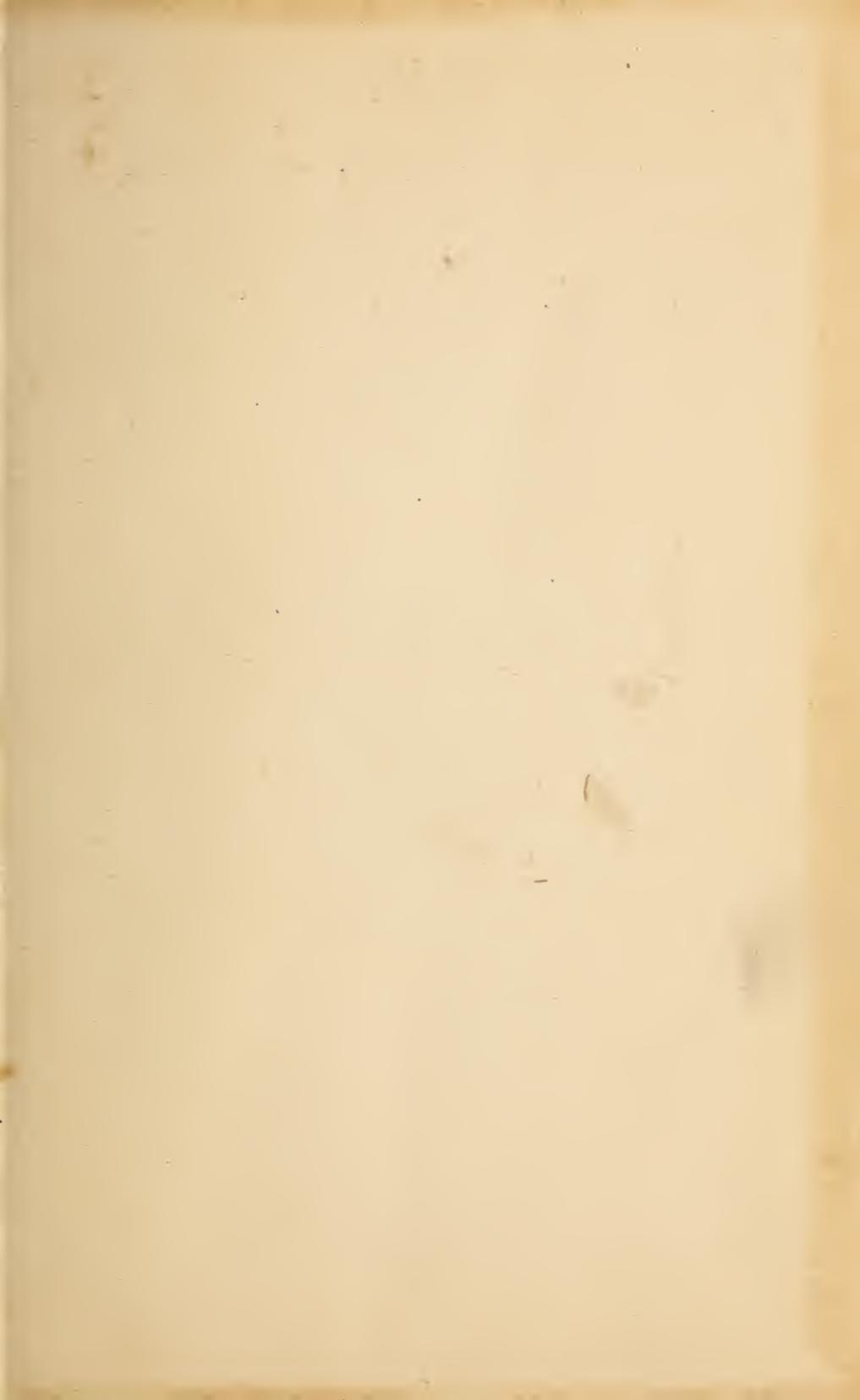
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UNITED STATES OF AMERICA.



SERVICES

FOR

Special Occasions

ARRANGED FOR

Free Baptist Ministers

BY THE

Rev. Martyn Summerbell, D.D., Ph.D.

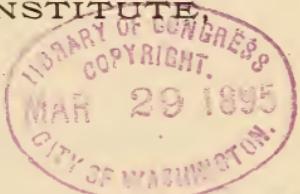
PASTOR OF THE MAIN ST. FREE BAPTIST CHURCH AT LEWISTON, ME.,
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AT THE

CHRISTIAN BIBLICAL INSTITUTE

STANFORDVILLE, N. Y.

FOURTH EDITION.



BOSTON:
MORNING STAR PUBLISHING HOUSE.
1895.

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PREFACE TO THE FOURTH EDITION.

This fourth edition of Special Services has been revised by the author for the use of Free Baptist ministers, and has been approved by a special committee, consisting of Prof. J. A. Howe, D. D., Rev. C. F. Penney, D. D., and Mr. A. L. Freeman, publisher of the Morning Star Publishing House.

When the first edition was issued, in 1886, the author was just making the acquaintance of the denomination, for which closer association has developed a warm affection. If the changes to adapt the book to the needs of the brethren meet with approval, that fact will amply justify the present effort.

Fraternally,

MARTYN SUMMERBELL.

Lewiston, Me., Nov. 1, 1894.

INTRODUCTION TO THE FIRST EDITION.

This little work is issued at the earnest solicitation of brethren in the ministry, who have long desired a handbook adapted to their wants. Instruction in Pastoral Theology properly belongs to the class room, and business forms and denominational statistics can be readily found elsewhere. What the pastor requires at a special service is a manual which covers the exigencies of public ministration. To meet these, attention has been given to the following points:

INTRODUCTION.

1. *To combine orderly procedure with the fullest freedom of extemporaneous delivery, the page being so arranged as to permit omissions of portions of the printed service at pleasure, with no loss of continuity of thought.*
2. *To bring into convenient form a generous supply of Scriptural Lessons for Funerals and the Sick-room. Ministers of all denominations have wearied of the narrow range of Scripture teaching usually furnished. The ground covered by the following selections is wide, and their sentiment hopeful.*
3. *To place these lessons in the natural order of use in the progress of the service, and provide for easy reference by a system of double titles at the head of the page.*
4. *To supply tabular references for Scripture Lessons to be used at Ordinations, etc., where the special service is held in church.*
5. *To arrange the service for Baptisms, Ordinations and Dedications in harmony with the spirit of brotherly fellowship which characterizes the Christian Church.*

Aside from these particular features it may be said of all services, and especially of the Marriage Services, of which the author has written three, that an attempt has been made to secure freshness and adaptation to present tastes, while retaining all that is essential of time-honored forms.

Some fifteen years ago the author was importuned by representative ministers to provide a service for the Consecration of Children. This form has been widely approved, and after revision is printed for use as occasion requires.

Grateful for the favorable reception accorded to this enterprise in advance of publication, and hoping that our younger ministers, whom twelve years' teaching in the chair of Pastoral Theology has rendered very dear, may find here some helpful suggestions for promoting the dignity of worship, our little book is sent upon its mission by

THE AUTHOR.

Fall River, Mass., Jan. 16, 1886.

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BRIEF MARRIAGE SERVICE.

The persons to be married standing before the Minister, the man having the woman at his left, the Minister shall say:

MY FRIENDS: The ordinance of marriage, instituted by the Almighty in Paradise, and involving the sacred relations of the family and the home, is replete with solemn obligation. Your future happiness will now depend upon the fidelity with which you cherish a mutual affection and hold the marriage covenant in the purity of its spirit, as well as in actual deed and word.

If, with full and free consent, you desire to enter this holy relation, you will acknowledge the same by taking each other by the hand.

While their hands are joined the Minister shall say:

Do you take each other to live together as husband and wife in the holy relationship of marriage, pledging to love, honor, and cherish each other, in sickness and in health; and, forsaking all others, to cleave to each other only, so long as you both shall live?

They answer, I will.

You will loose your hands.

The Minister will then offer

PRAYER.

SERVICE WITH SCRIPTURE LESSONS.

After the prayer the Minister shall continue :

Since you have thus solemnly pronounced your mutual vows in the presence of these witnesses, I now declare you husband and wife, in the name of the Father, and of the Son, and of the Holy Ghost ; and may He who is ever faithful keep you faithful in every duty forever. Amen.

MARRIAGE SERVICE WITH SCRIPTURE LESSONS.

The parties standing as before, the Minister shall say :

MY FRIENDS : The ordinance of marriage was instituted of God, and is commended in His Holy Word. Let us reverently attend to the testimony of Scripture as recorded in the Gospel :

The Pharisees also came unto him, tempting him, and saying unto him, Is it lawful for a man to put away his wife for every cause ? And he answered and said unto them, Have ye not read that he which made them at the beginning made them male and female, and said, For this cause shall a man leave father and mother, and shall cleave to his wife ; and they twain shall be one flesh ? Wherefore they are no more twain, but have one flesh. What therefore God hath joined together let not man put asunder. *Matt. 19 : 3-6.*

And also in the epistle :

Wives, submit yourselves unto your own husbands,

SERVICE WITH SCRIPTURE LESSONS.

as unto the Lord. For the husband is the head of the wife, even as Christ is the head of the church ; and he is the saviour of the body. Therefore as the church is subject unto Christ, so let the wives be to their own husbands in everything. Husbands, love your wives, even as Christ also loved the church, and gave himself for it, that he might sanctify and cleanse it with the washing of water by the word, that he might present it to himself a glorious church, not having spot or wrinkle, or any such thing ; but that it should be holy and without blemish. So ought men to love their wives as their own bodies. He that loveth his wife loveth himself. For no man ever yet hated his own flesh ; but nourisheth and cherisheth it, even as the Lord the church ; For we are members of his body, of his fles^h, and of his bones. For this cause shall a man leave his father and mother, and shall be joined unto his wife, and they two shall be one flesh. This is a great mystery ; but I speak concerning Christ and the church. Nevertheless let every one of you in particular so love his wife even as himself ; and the wife see that she reverence her husband. *Eph. 5: 22-33.*

As is evident from these Scriptures, we perceive that marriage is a solemn covenant, the obligations of which should be assumed with full purpose to discharge them in the fear of God.

If you desire to consent together in this holy relationship, you will acknowledge this intention by taking each other by the right hand.

SERVICE WITH SCRIPTURE LESSONS.

Do you, M——, take this woman whom you hold by the hand to be your lawful and wedded wife, pledging to love, honor, and cherish her, according to God's holy ordinance, so long as you both shall live?

Answer. I do.

Do you, N——, take this man whom you hold by the hand to be your lawful and wedded husband, pledging to love, honor, and cherish him, according to God's holy ordinance, so long as you both shall live?

Answer. I do.

You will loose your hands.

PRAYER.

After prayer the Minister will say:

Since you have thus solemnly pronounced your mutual vows in the presence of these witnesses, I now declare you husband and wife, in the name of the Father, and of the Son, and of the Holy Ghost; and may He who is ever faithful keep you faithful in every duty forever. Amen.

PRINCIPAL MARRIAGE SERVICE.

WITH RING OR WITHOUT.

The parties standing as before, the Minister shall say:

BELOVED FRIENDS: You are now standing at this marriage altar, where you are about to enter upon one of the most solemn and at the same time the most happy relationships of life. The friends who surround you vie with each other in heartiest wishes for your peace and prosperity ; and a loving Heavenly Father, who in His merciful providence instituted the family relation and has sustained it through the ages, is ready to crown your mutual fidelity with His comforting benediction.

If with confident trust in each other you determine to accept each other as companions for better for worse, to go life's journey together, you will acknowledge this decision for union of hearts by taking each other by the hand.

Do you, M——, take N——, whom you hold by the hand, to be your true wife, to love, honor, and cherish her, in joy or pain, in sickness or health ; and, forsaking all others, to cleave to her only, so long as you both shall live ?

Answer. I do.

Do you, N——, take M——, whom you hold by the hand, to be your true husband, to love, honor, and cherish him, in joy or pain, in sickness or

PRINCIPAL MARRIAGE SERVICE.

health ; and, forsaking all others, to cleave to him only, so long as you both shall live ?

Answer. I do.

You will loose your hands.

If no ring is used, the Minister will pass directly to the PRAYER. Should the service be with a ring, the Minister addressing the man shall say:

What pledge have you for the faithful fulfilment of these marriage vows ?

Then the man shall hand the ring to the Minister, who holding it in open view shall say:

This circlet of precious metal is justly regarded as a fitting emblem of the purity and perpetuity of the marriage state. The ancients were reminded by the circle of eternity, as it is so fashioned as to have neither beginning nor end ; while gold is so incorruptible that it cannot be tarnished by use or time. So may the union at this time solemnized be incorruptible in its purity and more lasting than time itself.

The Minister will then return the ring to the man and say :

Taking this ring you will place it upon her hand.

When this has been done, the Minister, requesting all to join in the Lord's Prayer, will say:

Let us pray.

Our Father who art in heaven, Hallowed be thy name. Thy kingdom come, Thy will be done on earth, As it is in heaven. Give us this day our daily bread. And forgive us our trespasses, as we forgive those who trespass against us. And lead us

PRINCIPAL MARRIAGE SERVICE.

not into temptation ; But deliver us from evil ; For Thine is the kingdom, and the power, and the glory, forever. *Amen.*

O Thou who dwellest in the heavens, and turnest not away from Thine earthly children, but pourest out upon them continually all good gifts and graces : grant at this time, we beseech Thee, to look upon us in loving kindness and tender mercy. Thou knowest how near are tears to our laughter, for, while new chapters of experience are opening, some of great tenderness are closing ; some intimacies to become more strong, some to be to us a memory of sweetness like the perfume of the blossom that once we cherished. But we feel that in all and through all Thou canst work that which is for our comfort and blessing, as well as for the honor of Thy holy name.

To this end we entreat Thee that Thou wilt smile with Thy favor upon these families, which henceforth are to be in nearer relationship, leading them in ways of mutual concord and helpfulness. And especia'lly for these Thy servants, who are to be hereafter one in heart and life, we implore Thy heavenly guidance.

Enable them to be strong in mutual trust and forbearance, so that no shadow of misunderstanding shall impair the steadfastness of their affection. Keep them in the faithful performance of their marriage vows, and so turn all their thoughts to the observance of Thy holy law, that in seasons of gladness the Lord shall be the light of their household,

PRINCIPAL MARRIAGE SERVICE.

that in sorrow they may feel that Thou art their certain refuge ; and that when life on earth is ended they may attain to the perfect felicity which Thou grantest to all who serve thee in deed and truth ; through Jesus Christ our Lord. Amen.

After prayer the Minister shall again join their hands, after which he shall say:

And now since you have pledged to each other the marriage covenant, and witnessed the same by joining hands, (*and giving and receiving a ring,*)* I pronounce you husband and wife, in the name of the Father, and of the Son, and of the Holy Ghost ; and whom God hath joined together let no man put asunder.

Then the Minister shall add this blessing:

The Lord bless you and keep you ; the Lord make His face shine upon you and be gracious unto you ; the Lord lift up His countenance upon you and give you peace, both now and evermore. Amen.

*NOTE.—If no ring is used, omit the italicised words in the parenthesis.

THE FORM OF
SOLEMNIZATION OF MATRIMONY,
FROM THE PRAYER BOOK.

The persons to be married standing together, the man on the right hand and the woman on the left, the Minister shall say:

DEARLY BELOVED: We are gathered together here in the sight of God, and in the face of this company, to join together this man and this woman in holy matrimony, which is commended of St. Paul to be honorable among all men; and therefore is not by any to be entered into unadvisedly or lightly, but reverently, discreetly, advisedly, soberly, and in the fear of God. Into this holy estate these two persons present come now to be joined. If any man can show just cause why they may not lawfully be joined together, let him now speak, or else hereafter forever hold his peace.

And also speaking unto the persons who are to be married he shall say:

I require and charge you both, as ye will answer at the dreadful day of judgment, when the secrets of all hearts shall be disclosed, that if either of you know any impediment why ye may not be lawfully joined together in matrimony, ye do now confess it; for be ye well assured that if any persons are joined together otherwise than as God's word doth allow their marriage is not lawful.

SOLEMNIZATION OF MATRIMONY.

If no impediment shall be alleged or suspected, the Minister shall say to the man:

M., wilt thou have this woman to thy wedded wife, to live together after God's ordinance in the holy estate of matrimony? Wilt thou love her, comfort her, honor and keep her, in sickness and in health; and, forsaking all others, keep thee only unto her, so long as ye both shall live?

The man shall answer,

I will.

Then shall the Minister say unto the woman:

N., wilt thou have this man to thy wedded husband, to live together after God's ordinance, in the holy estate of matrimony? Wilt thou obey him and serve him; love, honor, and keep him, in sickness and in health; and, forsaking all others, keep thee only unto him, so long as ye both shall live?

The woman shall answer,

I will.

Then shall the Minister say:

Who giveth this woman to be married to this man?

Then they shall give their troth to each other in this manner: The Minister, receiving the woman at her father's or friend's hands, shall cause the man with his right hand to take the woman by her right hand, and to say after him as followeth:

I, M., take thee, N., to my wedded wife, to have and to hold, from this day forward, for better for worse, for richer for poorer, in sickness and in

SOLEMNIZATION OF MATRIMONY.

health, to love and to cherish, till death do us part, according to God's holy ordinance; and thereto I plight thee my troth.

Then they shall loose their hands, and the woman with her right hand taking the man by his right hand, shall likewise say after the Minister :

I, N., take thee, M., to my wedded husband, to have and to hold, from this day forward, for better for worse, for richer for poorer, in sickness and in health, to love, cherish and to obey; till death do us part, according to God's holy ordinance, and thereto I give thee my troth.

Then shall they again loose their hands; and the man shall give unto the woman a ring; and the Minister, taking the ring, shall deliver it unto the man to put it upon the fourth finger of the woman's left hand, and the man holding the ring there, and taught by the Minister, shall say:

With this ring I thee wed, and with all my worldly goods I thee endow, in the name of the Father, and of the Son, and of the Holy Ghost.

Amen.

Then the Minister shall say:

LET US PRAY.

Our Father which art in heaven, hallowed be Thy name. Thy kingdom come, Thy will be done on earth as it is in heaven. Give us this day our daily bread, and forgive us our trespasses, as we forgive those who trespass against us. And lead us not into temptation, but deliver us from evil. Amen.

O eternal God, Creator and Preserver of all mankind, Giver of all spiritual grace, the Author of

SOLEMNIZATION OF MATRIMONY.

everlasting life, send Thy blessing upon these Thy servants, this man and this woman whom we bless in Thy name, that, as Isaac and Rebecca lived faithfully together, so these persons may surely perform and keep this vow and covenant betwixt them made, whereof this ring given and received is a token and pledge, and may ever remain in perfect love and peace together, and live according to Thy laws, through Jesus Christ our Lord. Amen.

Then shall the Minister join their right hands together, and say:

Those whom God hath joined together let no man put asunder.

Then shall the Minister speak unto the company:

Forasmuch as M. and N. have consented together in holy wedlock, and have witnessed the same before God and this company, and thereto have given and pledged their troth, each to the other, and have declared the same by giving and receiving a ring, and by joining hands, I pronounce that they are Man and Wife, in the name of the Father, and of the Son, and of the Holy Ghost. Amen.

Then the Minister shall add this blessing:

God the Father, God the Son, God the Holy Ghost; bless, preserve, and keep you: the Lord mercifully with His favor look upon you, and fill you with all spiritual benediction and grace; that ye may so live together in this life, that in the world to come ye may have life everlasting. Amen.

ORGANIZATION OF A FREE BAPTIST CHURCH.

PRELIMINARIES.

When several believers wish to be organized into a church, they request a council of a Quarterly Meeting or Association. The council examines into the Christian character, doctrine, and fellowship of the applicants, and their ability to sustain a church. If the examination is satisfactory, the organization proceeds as follows :

1. The Bible is presented as the only rule of faith and practice.
2. A church covenant is adopted. (See page 21.)
3. A prayer of consecration is offered.
4. The hand of fellowship is given.

OFFICERS OF THE CHURCH.

The church then proceeds to elect its officers, which are a clerk, a treasurer, a pastor, who acts as moderator in all church meetings, and a board of deacons, who constitute, with the pastor, a committee to promote order, activity, attendance on the means of grace, benevolence, and efficient discipline in the church. Deacons should possess sound piety, good business capacity, and large benevolence; they hold office at the pleasure of the church, they assist at

ORGANIZATION OF A CHURCH.

baptism and the Lord's Supper, have the care of the poor, and conduct religious meetings in the absence of the pastor.

MEETINGS.

1. These are for the public worship of God on the Lord's day, a monthly conference or covenant meeting, weekly meetings for prayer and exhortation, inquiry or class meetings, and business meetings.

2. The Lord's Supper should be observed monthly.

3. Local meetings and communion services may be established by vote of the church, in remote neighborhoods requiring such conveniences.

4. Every church should sustain a Sabbath-school where young and old engage in studying the Word of God. The officers of the Sabbath-school should be acceptable to the church, and generally members of it. All the various gifts in the church should be cultivated and encouraged.

5. Congregational singing is to be preferred, under the efficient direction of a choir or a leader, and should be encouraged.

6. Every church should provide for the support of its pastor and other church expenses; each member contributing thereto according to his property and circumstances.

CHURCH COVENANT.

Having given ourselves to God through Jesus Christ, and adopted the foregoing articles as our confession of faith, we now give ourselves to each other by the will of God, and agree to the following Church Covenant:

1. We solemnly covenant before God, that we will strive by His assisting grace to exemplify our profession by a corresponding practice. We covenant and agree, as members of the church and as Christians, to watch over each other in love for mutual upbuilding in gospel faith, endeavoring to keep the unity of the Spirit in the bond of peace, to be careful of each other's reputation, to confess our faults one to another, to strengthen the feeble and kindly admonish the erring, and to labor together for the building up of the church and the denomination, and the salvation of sinners.
2. We promise that we will faithfully and constantly maintain secret and family prayer, and religiously instruct those under our care.
3. We covenant and agree to use our influence to sustain the regular public worship of God, contributing according to our ability and circumstances for the support of the ministry and other church expenses among us; that we will be benevolent to the needy, and especially to the poor of our own church.

CHURCH COVENANT.

4. We also promise, that, as far as we shall be able, we will attend upon public worship, the social meetings of the church, and report ourselves regularly at the monthly conferences ; and that we will walk in all the ordinances of the Lord's house.

5. We covenant and agree that we will abstain from all vain amusements and sinful conformity to the world ; that we will not traffic in, use, nor furnish to others, intoxicating drinks as a beverage ; and that we will sustain the benevolent enterprises of our denomination and the church,—as missions, education, Sabbath-schools, moral reform, and all others which tend to the glory of God and the welfare of men.

And may the God of peace sanctify us wholly, and preserve us blameless unto the coming of our Lord Jesus Christ, that we may join the glorified around the throne of God, in ascribing blessing, and honor, and glory, and power, to Him that sitteth on the throne, and unto the Lamb forever. Amen.

CHRISTIAN BAPTISM.

The people having assembled, while the Minister sounds the depth of the water and assures himself that there are no obstructions, the choir will sing a

HYMN,

*after which the Minister will read from these
SCRIPTURE LESSONS :*

Then cometh Jesus from Galilee to Jordan unto John, to be baptized of him. But John forbade him, saying; I have need to be baptized of thee, and comest thou to me? And Jesus answering said unto him, Suffer *it to be so* now; for thus it becometh us to fulfil all righteousness. Then he suffered him. And Jesus, when he was baptized, went up straightway out of the water; and, lo, the heavens were opened unto him, and he saw the Spirit of God descending like a dove, and lighting upon him; and lo, a voice from heaven, saying, This is my beloved Son, in whom I am well pleased.

Matt. 3: 13-17.

Then the eleven disciples went away into Galilee, into a mountain where Jesus had appointed them. And when they saw him, they worshipped him; but some doubted. And Jesus came and spake unto them, saying, All power is given unto me in heaven and in earth. Go ye therefore, and teach all nations, baptizing them in the name of the

Father, and of the Son, and of the Holy Ghost: Teaching them to observe all things whatsoever I have commanded you; and, lo, I am with you alway, even unto the end of the world. Amen.
Matt. 28: 16-20.

The place of the Scripture which he read was this: He was led as a sheep to the slaughter; and, like a lamb dumb before his shearer, so opened he not his mouth. In his humiliation his judgment was taken away, and who shall declare his generation? for his life is taken from the earth. And the eunuch answered Philip, and said, I pray thee, of whom speaketh the prophet this? Of himself, or of some other man? Then Philip opened his mouth, and began at the same Scripture, and preached unto him Jesus. And, as they went on *their* way, they came unto a certain water; and the eunuch said, See, *here is* water; what doth hinder me to be baptized? And Philip said, If thou believest with all thine heart, thou mayest. And he answered and said, I believe that Jesus Christ is the Son of God. And he commanded the chariot to stand still; and they went down both into the water, both Philip and the eunuch; and he baptized him. And when they were come up out of the water, the Spirit of the Lord caught away Philip, that the eunuch saw him no more; and he went on his way rejoicing.
Acts. 8: 32-39.

What shall we say then? Shall we continue in sin, that grace may abound? God forbid. How shall we, that are dead to sin, live any longer

CHRISTIAN BAPTISM.

therein? Know ye not, that so many of us as were baptized into Jesus Christ were baptized into his death? Therefore we are buried with him by baptism into death: that like as Christ was raised up from the dead by the glory of the Father, even so we also should walk in newness of life. For if we have been planted together in the likeness of his death, we shall be also *in the likeness* of his resurrection; knowing this, that our old man is crucified with him, that the body of sin might be destroyed, that henceforth we should not serve sin. *Rom. 6: 1-6.*

For as many of you as have been baptized into Christ have put on Christ. There is neither Jew nor Greek, there is neither bond nor free, there is neither male nor female; for ye are all one in Christ Jesus. And if ye be Christ's, then are ye Abraham's seed, and heirs according to the promise. *Gal. 3: 27-29.*

*Then the Minister will make his
ADDRESS*

to the congregation, and offer

PRAYER.

*Then leading the candidate into the water, while the
choir sings an appropriate stanza, at the proper time he
will say,*

My brother (or sister), do you steadfastly and truly believe, as the Scriptures teach, that Jesus Christ is the Son of God?

The candidate answers

I do.

CHRISTIAN BAPTISM.

Do you pledge yourself from henceforth to dedicate your life to Him, to serve Him as your Master and Lord?

The candidate answers,

I do.

The Minister will then say,

Accordingly, in obedience to the Great Head of the Church, I baptize thee, M——, into the name of the Father, and of the Son, and of the Holy Ghost. Amen.

When all the candidates have been baptized, the Minister will pronounce the

BENEDICTION.

NOTE.—If in the church, and after the sermon, the service will begin at the first prayer.

RECEPTION OF MEMBERS.

1. The local church is an independent body, so far as relates to its own government, the transaction of its business, the choice of its officers, and the discipline of its members.

2. Persons who give evidence of piety, and have been immersed by an authorized administrator, are received to membership by vote of the church. If objections are made, they should be stated to the officers of the church; and, if they judge them valid, the candidate should not be received.

3. Persons expelled from sister churches for any cause, or from any church for immorality, should not be received to fellowship without first giving satisfaction to the church from which they are expelled.

4. The hand of fellowship is given by the pastor, or other minister, to all persons on their reception by the church.

Upon the reception of a member into the church the Pastor, standing in the presence of the congregation, after suitable

REMARKS,

and reading the

COVENANT,

will ask,

Do you steadfastly and truly believe, as the Scriptures teach, that Jesus Christ is the only begotten Son of God?

Do you give your pledge, in the presence of this congregation and of God above, that you will strive to show by your walk and conversation that you have been with Christ and learned of Him?

Do you accept the covenant of this church?

(See page 21.)

RECEPTION OF MEMBERS.

Do you agree not to forsake the church in time of adversity?

Do you promise, to the best of your ability, to attend the services of this church, support its righteous enterprises, labor for the welfare of souls, and aid it and the whole flock of God in their warfare with the world, the flesh, and the devil?

If the answers are satisfactory, the Pastor shall take the person by the hand and say:

Since you have thus solemnly pledged your allegiance to the Gospel and this church, it through me pledges the benefits of its sympathy and fellowship to you; in token whereof I now take you by the right hand and declare you entitled to all the rights and privileges of regular membership.

The Minister will then say the following blessing:

The Lord bless thee and keep thee; the Lord make His face shine upon thee and be gracious unto thee; the Lord lift up His countenance upon thee and give thee peace, *now and forever.* Amen.

NOTE.—The members of the church should always be requested to remain after service and greet kindly the newly received members.

COMMUNION SERVICE.

The elements having been duly placed on the Communion Table, and all followers of the Saviour, without distinction of denomination or opinion, having been exhorted to participate, the Minister may announce a HYMN; or, at his discretion, proceed at once to read one or more of the following

SCRIPTURE LESSONS:

For I have received of the Lord that which also I delivered unto you, That the Lord Jesus, the *same* night in which he was betrayed, took bread: and when he had given thanks, he brake *it*, and said, Take, eat; this is my body, which is broken for you: this do in remembrance of me. After the same manner also *he took* the cup, when he had supped, saying, This cup is the new testament in my blood; this do ye, as often as ye drink *it*, in remembrance of me. For as often as ye eat this bread, and drink this cup, ye do shew the Lord's death till he come. *1 Cor. 11: 23-26.*

Come unto me, all ye that labor and are heavy laden, and I will give you rest. *Matt. 11: 28.*

God so loved the world that he gave his only begotten Son, that whosoever believeth in him should not perish, but have everlasting life. *John 3: 16.*

This is a faithful saying and worthy of all acceptance, that Christ Jesus came into the world to save sinners. *1 Tim. 1: 15.*

COMMUNION SERVICE.

If any man sin, we have an advocate with the Father, Jesus Christ the righteous: and he is the propitiation for our sins. *1 John 2:1, 2.*

Ye were not redeemed with corruptible things, as silver and gold, from your vain conversation received by tradition from your fathers; but with the precious blood of Christ, as of a lamb without blemish and without spot. *1 Pet. 1:18, 19.*

Christ our passover is sacrificed for us; therefore let us keep the feast, not with the old leaven, neither with the leaven of malice and wickedness; but with the unleavened bread of sincerity and truth. *1 Cor. 5:8.*

The Minister shall then reverently break the bread with such

REMARKS

and exhortations as are appropriate to the occasion, and at the close of the same shall say,

The Lord Jesus, in the same night in which he was betrayed, took bread and gave thanks. Let us return thanks to God.

Here the Minister will offer PRAYER. Then giving the bread to the deacons for distribution, and partaking himself, he shall say,

Take, eat; this is my body, which is broken for you; this do in remembrance of me.

When all have partaken, the deacons being last served, the Minister shall pour the wine and say,

In the same manner also after supper He took the cup and gave thanks. Let us give thanks.

Here the Minister will offer thanks, after which he will present the cup, saying,

COMMUNION FOR THE SICK.

This cup is the new covenant in my blood, which is shed for many for the remission of sins. This do ye, as oft as ye drink it, in remembrance of me. All drink of it.

When all have received, the deacons again being last served, the Minister shall announce the customary

OFFERING FOR THE POOR;

following which he shall announce the closing hymn, by saying,

And they sang a hymn and went out; let us join in singing Hymn Number —.

At the close of the hymn he shall pronounce the BENEDICTION.

COMMUNION FOR THE SICK.

When it is desirable to administer the Communion to persons who are unable from sickness to attend at the house of God, or are awaiting departure, the Minister, either alone or with the deacons or friends, will proceed to the place. The services on such an occasion should follow the general order, but should be materially abbreviated by reading but few of the scriptural passages; and condensing the remarks, or omitting them altogether.

In its proper place this prayer, or one similar, may be employed.

PRAYER.

Our Father who art in heaven, we bless and praise Thee for Thine infinite mercy shown unto us in the gift of Jesus Christ our Lord, and for the knowledge that Thou never forsakest us in darkness or light, in sickness or in health. Grant at this time, we beseech Thee, Thy benediction upon us; and consecrate, we implore Thee, so much of these emblems, as we may now receive, to the establish-

COMMUNION FOR THE SICK.

ment of our faith and to our soul's welfare. Especially comfort Thy servant, who has been so grievously afflicted, and grant *him* the full pardon of every transgression, and so lift *him* up by Thy word and promise, that *he* shall have no fears or forebodings; but may pass the remainder of *his* time in peace and trustfulness, having full assurance of that crown of rejoicing laid up for all who wait the Lord's appearing; all which we ask in His most gracious name. Amen.

The Minister, partaking himself, shall give the bread first to the sick person, saying,

Take, eat; this is my body which is broken for you; this do in remembrance of me.

Then he will offer it to the others present; after which, taking the cup and himself partaking, he shall give to the sick person, saying,

Drink of this; for this cup is the new covenant in my blood, which is shed for many for the remission of sins. This do ye, as often as ye drink it, in remembrance of me.

When the sick person has received the cup, the Minister shall pass it to the others present; after which, if the sick person is not too much exhausted, a hymn may be sung, and the service shall close with the

BENEDICTION.

NOTE.—In this service if there be error on either side, it should be on that of brevity. The effect sought should be comfort and relief to the invalid. For this reason any prolixity which might result in exhaustion would be unpardonable.

CONSECRATION OF CHILDREN.

Parents sometimes desire to present their children in consecration to God, feeling that they are warranted therein by many examples of Scripture, and that the fact of such a service having been once performed may exercise a helpful influence in after years. Aloniram Judson, the great missionary to Burmah, favored the custom, which has been followed by many pastors in the Baptist and other denominations. Among Free Baptists such distinguished ministers as the Rev. O. E. Baker and Rev. Jas. Calder, D. D., have prepared forms for such a ceremony, which have received wide approval. Where the practice has obtained among the Christians, it has been found very helpful. The following form has been widely used on such occasions.

The parents standing with the child in the home, or before the congregation, the Minister shall read one or more of the following selections of Scripture:

And the man Elkanah, and all his house, went up to offer unto the LORD the yearly sacrifice, and his vow. But Hannah went not up; for she said unto her husband, *I will not go up* until the child be weaned, and *then* I will bring him, that he may appear before the LORD, and there abide for ever. And Elkanah her husband said unto her, Do what seemeth thee good; tarry until thou have weaned him; only the LORD establish his word. So the woman abode, and gave her son suck until she weaned him. And when she had weaned him, she took him up with her, with three bullocks, and one ephah of flour, and a bottle of wine, and brought him unto the house of the LORD in Shiloh: and the child *was* young. And they slew a bullock, and brought the child to Eli. And she said, O my

lord, as thy soul liveth, my lord, I am the woman that stood by thee here, praying unto the LORD. For this child I prayed ; and the LORD hath given me my petition which I asked of him : therefore also I have lent him to the LORD ; as long as he liveth he shall be lent to the LORD. And he worshipped the LORD there. *1 Sam. 1: 21-28.*

And, behold, there was a man in Jerusalem whose name was Simeon ; and the same man was just and devout, waiting for the consolation of Israel : and the Holy Ghost was upon him. And it was revealed unto him by the Holy Ghost, that he should not see death before he had seen the Lord's Christ. And he came by the Spirit into the temple : and when the parents brought in the child Jesus, to do for him after the custom of the law, then took he him up in his arms, and blessed God, and said, Lord, now lettest thou thy servant depart in peace, according to thy word : for mine eyes have seen thy salvation. *Luke 2: 25-30.*

Then the Minister shall say to the parents :

Beloved Friends : In presenting this child for consecration to God, we recognize that you are moved by that impulse of parental love which prompts to all sacrifices and promotes all efforts to bring comfort and blessing to the objects of its faithful care. You are anxious that your child may increase not only in strength and knowledge, but also in the fear and favor of God. To this end it is needful that you exercise watchful oversight upon every influence that may affect his youthful mind,

CONSECRATION OF CHILDREN.

and beside exhorting *him* earnestly to follow the path to heaven, to give *him* the more effective example of yourselves leading the way.

Will you therefore endeavor to bring up this child in the nurture and admonition of the Lord; will you teach *him* from *his* earliest years to engage in daily prayer, and will you employ every effort to bring *him* to a saving knowledge of the truth in Jesus Christ our Lord?

Answer. I will.

Will you be careful in your own conduct to live as Christian believers, and in wholesome example to this child?

Answer. I will.

Will you abound in prayer for this child, and seek to restrain *him* from all evil habits and associates, and to turn *his* mind to the Holy Scriptures and *his* feet to the house of God?

Answer. I will.

Then the Minister shall read this Scripture :

Then were there brought unto him little children, that he should put *his* hands on them, and pray; and the disciples rebuked them. *Matt. 19:13.*

But when Jesus saw *it*, he was much displeased, and said unto them, Suffer the little children to come unto me, and forbid them not; for of such is the kingdom of God. Verily I say unto you, whosoever shall not receive the kingdom of God as a little child, he shall not enter therein. And he took them up in his arms, put *his* hands upon them, and blessed them. *Mark 10:14-16.*

CONSECRATION OF CHILDREN.

Then the Minister shall take the child, or place his hand upon its head, and say:

Name this child.

Then naming it after them he shall say:

M——, I consecrate thee to the Lord, in the name of the Father, and of the Son, and of the Holy Ghost. Amen.

Then returning the child he shall say:

Let us pray:

Receive, O Lord, we beseech Thee, this child, whom we consecrate to Thee and to Thy service forever. Lead *him*, we pray Thee, early to an understanding of Thy ways, and to a perfect trust in Christ, *his* Saviour. Preserve and protect *him* in the slippery paths of youth, from the perils of doubt and the temptations of sin, and so replenish *him* with the gift of Thy heavenly grace that *he* may serve Thee with a faithful heart all the time that Thou grantest *him* to live. And so sanctify, we beseech Thee, these Thy servants, that they may direct their household in the fear of the Lord. Purify them so wholly in thought and word and deed, that the family may be united to Christ in lively faith and love, and having walked in Thy light on the earth, be finally admitted, parents and children together, to the greater family of the redeemed in heaven, there to praise Thee, world without end. Amen.

*Then the Minister shall add this
BENEDICTION:*

The grace of our Lord Jesus Christ, the love of God, and the fellowship of the Holy Ghost be with you all forever. Amen.

LAYING THE CORNER-STONE

OF A

CHURCH OR CHAPEL.

A platform should be erected, and all rubbish removed from the place before the assembling of the congregation.

The time arriving for the service the Minister shall say:

Beloved Brethren: In ancient time God commanded his servant Moses to set up the tabernacle in the wilderness, and bestowed His blessing upon Solomon the king in erecting the Temple on Zion, whither the tribes came up to worship. In like manner He has moved your hearts to erect a sanctuary, where in years to come you and yours may assemble for prayer and praise. We have met together at this time to lay the corner-stone with proper religious services, which we will continue by singing Hymn No. —.

HYMN.

Then shall follow the

SCRIPTURE LESSON.

David's care for the Sanctuary. Ps. 132.

PRAYER.

Christ the Sole Foundation, 1 Cor. 3:9-23.

HYMN.

ADDRESS OR SERMON.

COLLECTION.

DEDICATION OF A CHURCH.

Then the Minister standing by the stone shall exhibit the box to be deposited, and read the list of contents.

Then the Minister, assisted by the builder, shall deposit the box, and adjust the stone to its resting place.

This done, the Minister shall strike the stone thrice with a trowel or hammer and say:

In the name of the Father, and of the Son, and of the Holy Ghost, we lay this corner-stone in the foundation of a house to be erected and dedicated for the worship of God; and for a spiritual refuge and home to all faithful Christians, who will labor with us, according to the teaching of the Holy Bible, in extending the kingdom of our Lord Jesus Christ.

Amen.

HYMN.

BENEDICTION.

DEDICATION OF A CHURCH.

In the dedication of a church the following order of service will be found useful. The Scripture Lessons should be brief, and may be chosen from the following table, arranged with titles for ready reference.

ORGAN VOLUNTARY.

ANTHEM BY THE CHOIR.

TABLE OF LESSONS.

INVOCATION.

Solomon's Prayer. 2 Chron. 6 : 12-21.

HYMN.

Glory of Zion. Ps. 48.

SCRIPTURE READING.

Praise of the Sanctuary. Ps. 84, 122.

HYMN.

Foundation of the Church. Matt. 16: 13-20; Eph. 2 : 10-22.

DEDICATION OFFERINGS.

Unity of the Church. Ps. 133; John 10 : 7-18; 17 : 11-26.

NOTICES.

Division Reproved and Unity in Christ. 1 Cor. 3.

ANTHEM.

Duty of Attending Worship. Heb. 10 : 19-26.

DEDICATION OF A CHURCH.

SERMON.

DEDICATORY EXERCISE.

At the close of the sermon the Minister assigned to this part will say:

DEARLY BELOVED: In the bountiful mercies of Almighty God, the hour having come when this house is to be formally dedicated to His service, may you all signify your assent thereto by rising to your feet and reverently accompanying us.

The people will rise.

Heartily desiring that these walls may continually serve to set forth His most worthy praise, we this day dedicate the same to Almighty God, our Father and Creator, in whom we live and move and have our being; trusting that He may make here His abiding place, and manifest his adorable majesty and glory.

Response by the people. Amen.

And to Jesus Christ, our Lord, the only begotten of the Father, Redeemer of the world, who hath bought us with His most precious blood; to the end that here His Gospel may have free course and be glorified, to the perpetual honor of His holy name.

Response. Amen.

And to the effectual outpouring of the Holy Ghost, that blessed Comforter, under whose benign influence the souls of disciples may have continual solace, and the world be convinced of sin and of righteousness and of judgment.

Response. Amen.

DEDICATION OF A CHURCH.

And to a zealous effort according to godliness, and brotherly kindness, to proclaim the substantial unity of all faithful Christians in Christ their Lord ; to the oneness of their labors, hopes, and promises, and to the speedy proclamation of that unity in the face of all mankind.

Response. Amen.

And to a faithful preaching of all truth which shall tend to uphold the authority of Holy Scripture, and lead men to worship God, and live in peace, purity, and righteousness.

Response. Amen.

And to an increasing fervency of spiritual life, which shall cause all Christians to seek, through the willing consecration of every faculty, the growth of Zion and the conversion of souls.

Response. Amen and Amen.

And that all these desires may be accomplished in the will of God, let us bow with brother M—— in prayer.

*Here the Minister appointed will lead in the
DEDICATORY PRAYER.*

*The service will then close with a
HYMN
and the
BENEDICTION.*

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ORDINATION OF A DEACON.

At the appropriate time in the service the Minister shall say:

According to the vote of this church Bro. — has been duly chosen to the office of Deacon, and it now becomes our duty to set him apart thereto by prayer and the imposition of hands.

The Minister will then read from the following selections of Scripture:

How amiable are thy tabernacles, O LORD of hosts ! My soul longeth, yea, even fainteth for the courts of the LORD : my heart and my flesh crieth out for the living God. Yea, the sparrow hath found a house, and the swallow a nest for herself, where she may lay her young, *even* thine altars, O LORD of hosts, my King and my God. Blessed are they that dwell in Thy house : they will be still praising Thee. Blessed is the man whose strength is in Thee ; in whose heart are the ways of them. Who passing through the valley of Baca make it a well ; the rain also filleth the pools. They go from strength to strength, *every one of them* in Zion appeareth before God. O LORD God of hosts, hear my prayer ; give ear, O God of Jacob. Behold, O God our shield, and look upon the face of Thine anointed. For a day in Thy courts is better than a thousand. I had rather be a doorkeeper in the house of my God, than to dwell in the tents of

ORDINATION OF A DEACON.

wickedness. For the LORD God *is* a sun and shield : the LORD will give grace and glory : no good *thing* will he withhold from them that walk uprightly. O LORD of hosts, blessed *is* the man that trusteth in Thee. *Ps. 84.*

Let your loins be girded about, and *your* lights burning ; And ye yourselves like unto men that wait for their lord, when he will return from the wedding ; that, when he cometh and knocketh, they may open unto him immediately. Blessed *are* those servants, whom the lord when he cometh shall find watching : verily, I say unto you, that he shall gird himself, and make them sit down to meat, and will come forth and serve them. And if he shall come in the second watch, or come in the third watch, and find *them* so, blessed *are* those servants. *Luke 12 : 35-38.*

Likewise *must* the deacons *be* grave, not double-tongued, not given to much wine, not greedy of filthy lucre ; Holding the mystery of the faith in a pure conscience. And let these also first be proved : then let them use the office of a deacon, being *found* blameless. Even so *must* *their* wives *be* grave, not slanderers, sober, faithful in all things. Let the deacons be the husbands of one wife, ruling their children and their own houses well. For they that have used the office of a deacon well, purchase to themselves a good degree, and great boldness in the faith which is in Christ Jesus. *1 Tim. 3 : 8-13.*

ORDINATION OF A DEACON.

The Minister shall then address the candidate, saying:

My Brother: You have been called to a very honorable and responsible office in the house of God; and it now devolves upon me to inquire respecting your purpose in regard to the same:

Do you heartily and truly accept the Holy Bible as the revelation of God, and will you adopt it as the rule of your faith and the guide of your life?

Answer. I will.

Will you endeavor faithfully to discharge the duties of a Deacon and in every way to promote the interests of the church which has honored you by advancing you to this place?

Answer. I will.

Will you faithfully strive to assist your pastor, for the time being, and to maintain harmonious relations with all the officers of the church?

Answer. I will.

Will you endeavor to promote peace and goodwill among all men, and especially among the membership of this church?

Answer. I will.

The candidate will then kneel, and the Minister will offer PRAYER.

After which a CHARGE will be given, and the service will close with a HYMN, and the BENEDICTION.

ORDINATION OF MINISTERS.

Ministers should be ordained by a council called by the church under due authority. This council determines the fitness of the candidate by careful examination. The following order of service will be found useful. It is designed, owing to the number of parts assigned, that the Scripture Lessons should be brief and pointed. They may be chosen from the following table, arranged for ready reference :

TABLE OF LESSONS.

ORGAN VOLUNTARY.

The King of Glory. Ps. 24.

ANTHEM.

Love for Zion. Ps. 26, 122.

INVOCATION.

How beautiful, etc. Isa. 52 : 7-10.

HYMN.

Warning to Watchmen. Ezek. 33 : 1-9.

NOTICES.

Commission. Matt. 28 : 16-20.

SERMON.

Good Shepherd. John 10 : 1-16.

ANTHEM.

Duties of Ministers. 1 Tim. 4 : 6-16.
2 Tim. 3 : 1-7. Tit. 2 : 1.

PRESENTATION OF CANDIDATE.

The Minister to whom the part is assigned shall address the Minister presiding, saying:

Reverend Brother in Christ: I present to you, after due examination by a regular council, under authority of *(_____), this brother, who has been approved for ordination to the Christian Ministry.

Then the Minister presiding shall say:

My Brother: The office of Minister in the church of God is one of the highest dignity and

* Here insert the legal title of the religious body under which the council acts.

ORDINATION OF MINISTERS.

honor. You are to serve as ambassador for Christ, in His name declaring the Gospel, and calling men from their sins to the service of their Redeemer. It is indispensable that you possess a steadfast determination to do the full work of the Ministry in the fear of God. That all here present may be assured that such is your purpose, we require that you answer plainly touching these several matters :

Do you accept the Holy Bible as the revelation of God, and adopt it as the rule of your faith and the guide of your life: and will you order your teaching and preaching in accordance with the same?

Answer. I will.

Will you seek to walk closely with God, and, by your diligence in prayer and the active duties of the Christian life, lead men to love and serve their Saviour?

Answer. I will.

Will you endeavor to promote peace, charity, and goodwill among those hereafter committed to your pastoral care, to cultivate fraternal relations with the brethren of the various religious bodies to which you will belong, and to encourage a spirit of love and unity among all Christian believers?

Answer. I will.

Trusting that you have responded from a heart faithful and sincere before God, we will unite in prayer, imploring in your behalf such a measure of heavenly grace as shall enable you to keep and perform these ordination vows.

ORDINATION OF MINISTERS.

The candidate here will kneel, and prayer be offered, during which will occur the imposition of hands.

PRAYER.

*After prayer the service will continue with the
CHARGE TO THE CANDIDATE.*

*Then will follow the
CHARGE TO THE CHURCH.*

*Next will be given the
RIGHT HAND OF FELLOWSHIP.*

*The service will then close with a
HYMN
and
BENEDICTION BY THE CANDIDATE.*

INSTALLATION SERVICE.

While among our churches any congregation is competent to call and settle a pastor by its own inherent authority, it is nevertheless promotive of concord and fellowship among neighboring churches for their pastors to be invited to unite in a service of recognition and installation.

If possible it is also advisable to invite some resident pastor of reputation, settled over a church of a sister denomination, to give an Address of Welcome on behalf of the community. The Right Hand of Fellowship, however, may be substituted, if occasion makes it more convenient.

ORDER OF SERVICE.

ORGAN VOLUNTARY.

TABLE OF LESSONS.

ANTHEM.

King of Glory. Ps. 24.

INVOCATION.

Praise of the Sanctuary. Ps. 26, 122.

HYMN.

How beautiful! Isa. 52: 7-10.

SCRIPTURE LESSON.

Warning to Watchmen. Ezek. 33: 1-9.

PRAYER.

Words of Christ. Matt 7: 24-29.

HYMN.

Good Shepherd. John 10: 1-16.

SERMON.

Christ the Foundation. 1 Cor 3: 11-23.

HYMN.

Duties of Ministers. 2 Tim 6: 11-21.

CHARGE TO CANDIDATE.

CHARGE TO THE CHURCH.

ADDRESS OF WELCOME, OR HAND OF FELLOWSHIP.

ANTHEM.

BENEDICTION BY THE NEW PASTOR.

VISITATION OF THE SICK.

It is the Pastor's duty and privilege to care for the sick. By helping them to a trustful and cheerful frame of mind he can promote their recovery; while, if they are sick unto death, it should be his sacred joy to prepare them for a change of worlds. In either case he should enter the sick-room with a smile and a loving word, win the confidence of the invalid by tender tact and consideration, lead the conversation gently from transient themes toward eternal realities, explain difficulties, remove doubts, and inculcate a confident and well grounded assurance of faith in the Saviour.

At a convenient moment, if the sickness be serious, a hymn should be sung, a brief word of scripture of a comforting sort, which the invalid can think upon afterward, be read, and prayer be offered. All this should be done in an informal and friendly way. If the Minister is faithful in these consoling exercises, and shuns all overtaxing of the invalid with prolixity and professionalism, he can be a messenger of peace, whose early return will be waited for with desire.

BEAUTIFUL LAND.

- 1 I will sing you a song of that beautiful land,
 The far away home of the soul,
 Where no storms ever beat on the glittering strand,
 While the years of eternity roll.
- 2 O that home of the soul! In my visions and dreams
 Its bright jasper walls I can see;
 Till I fancy but thinly the veil intervenes
 Between the fair city and me.
- 3 That unchangeable home is for you and for me,
 Where Jesus of Nazareth stands;
 The King of all kingdoms forever is He,
 And He holdeth our crowns in His hands.
- 4 O how sweet it will be in that beautiful land,
 So free from all sorrow and pain,
 With songs on our lips and with harps in our hands,
 To meet one another again.

VISITATION OF THE SICK.

I KNOW NOT THE HOUR.

1 I know not the hour when my Lord will come
To take me away to his own dear home;
But I know that His presence will lighten the gloom.
And that will be glory for me.
Cho.—And that will be glory for me,
But I know that His presence will lighten the gloom.
And that will be glory for me.

2 I know not the song that the angels sing,
I know not the sound of the harps' glad ring;
But I know there'll be mention of Jesus our King,
And that will be music for me.
Cho.—And that will be music for me,
But I know there'll be mention of Jesus our King,
And that will be music for me.

3 I know not the form of my mansion fair,
I know not the name that I then shall bear;
But I know that my Saviour will welcome me there,
And that will be heaven for me.
Cho.—And that will be heaven for me.
But I know that my Saviour will welcome me there,
And that will be heaven for me.

THE SHINING SHORE.

1 My days are gliding swiftly by,
And I, a pilgrim stranger,
Would not detain them as they fly,
Those hours of toil and danger.
Cho.—For O, we stand on Jordan's strand,
Our friends are passing over.
And just before the shining shore
We may almost discover.

2 We'll gird our loins, my brethren dear,
Our heavenly home discerning;
Our absent Lord has left us word,
Let every lamp be burning.

3 Should coming days be cold and dark,
We need not cease our singing;
That perfect rest naught can molest
Where golden harps are ringing.

4 Let sorrow's rudest tempest blow,
Each chord on earth to sever;
Our King says, Come, and there's our home,
Forever, O forever.

VISITATION OF THE SICK.

ANGELS OF JESUS.

- 1 Hark! hark, my soul! Angelic songs are swelling
O'er earth's green fields and ocean's wave-beat shore;
How sweet the truth those blessed strains are telling
Of that new life when sin shall be no more.
 Angels of Jesus, angels of light,
 Singing to welcome the pilgrims of the night.
- 2 Onward we go, for still we hear them singing,
 "Come, weary souls, for Jesus bids you come,"
And through the dark, its echoes sweetly ringing,
 The music of the Gospel leads us home.
- 3 Far, far away, like bells at evening pealing,
 The voice of Jesus sounds o'er land and sea,
And laden souls, by thousands meekly stealing,
 Kind Shepherd, turn their weary steps to Thee.
- 4 Rest comes at length, though life be long and dreary,
 The day must dawn, and darksome night be past;
Faith's journey ends in welcome to the weary,
 And heaven, the heart's true home, will come at last.
- 5 Angels, sing on! your faithful watches keeping;
 Sing us sweet fragments of the songs above;
Till morning's joy shall end the night of weeping,
 And life's long shadows break in cloudless love.

COME UNTO ME.

- 1 Come unto me when shadows darkly gather,
 When the sad heart is weary and distressed,
Seeking for comfort from your Heavenly Father,
 Come unto me, and I will give you rest.
- 2 Large are the mansions in thy Father's dwelling,
 Glad are the homes that sorrows never dim;
Sweet are the harps in holy music swelling,
 Soft are the tones which raise the heavenly hymn.
- 3 There, like an Eden, blossoming in gladness.
 Bloom the fair flowers the earth too rudely pressed;
Come unto me, all ye who droop in sadness,
 Come unto me, and I will give you rest.

VISITATION OF THE SICK.

JESUS, LOVER OF MY SOUL.

- 1 Jesus, lover of my soul,
 Let me to Thy bosom fly,
 While the nearer waters roll,
 While the tempest still is high.
 Hide me, O my Saviour, hide,
 Till the storm of life is past;
 Safe into the haven guide,
 O receive my soul at last.
- 2 Other refuge have I none,
 Hangs my helpless soul on Thee;
 Leave, O leave me not alone,
 Still support and comfort me.
 All my trust on Thee is stayed,
 All my help from Thee I bring;
 Cover my defenseless head
 With the shadow of Thy wing.
- 3 Thou, O Christ, art all I want;
 More than all in Thee I find;
 Raise the fallen, cheer the faint,
 Heal the sick, and lead the blind.
 Thou of life the Fountain art,
 Freely let me take of Thee;
 Spring Thou up within my heart;
 Rise to all eternity.

WHAT A FRIEND WE HAVE IN JESUS.

- 1 What a friend we have in Jesus,
 All our sins and griefs to bear;
 What a privilege to carry
 Everything to God in prayer.
 O what peace we often forfeit,
 O what needless pain we bear—
 All because we do not carry
 Everything to God in prayer.
- 2 Have we trials and temptations?
 Is there trouble anywhere?
 We should never be discouraged,
 Take it to the Lord in prayer.
 Can we find a friend so faithful,
 Who will all our sorrows share?
 Jesus knows our every weakness,
 Take it to the Lord in prayer.

VISITATION OF THE SICK.

JUST AS I AM.

- 1 Just as I am, without one plea,
But that Thy blood was shed for me
And that Thou bid'st me come to Thee,
 O Lamb of God! I come, I come!
- 2 Just as I am, and waiting not
To rid my soul of one dark blot,
To Thee, whose blood can cleanse each spot,
 O Lamb of God! I come, I come!
- 3 Just as I am, though tossed about,
With many a conflict, many a doubt,
Fightings within, and fears without,
 O Lamb of God, I come, I come!
- 4 Just as I am, poor, wretched, blind,
Sight, riches, healing of the mind,
Yea, all I need, in Thee to find,
 O Lamb of God! I come, I come!
- 5 Just as I am Thou wilt receive ;
Wilt welcome, pardon, cleanse, relieve ;
Because Thy promise I believe,
 O Lamb of God, I come, I come !

THE GATE AJAR.

- 1 There is a gate that stands ajar,
 And through its portals gleaming
A radiance from the cross afar
 The Saviour's love revealing.

REF.—O depth of mercy! can it be
 That gate was left ajar for me?
 For me, for me?
 Was left ajar for me?

- 2 That gate ajar stands free for all
 Who seek through it salvation ;
The rich and poor, the great and small,
 Of every tribe and nation.
- 3 Press onward, then, though foes may frown,
 While mercy's gate is open ;
Accept the cross and win the crown,
 Love's everlasting token.
- 4 Beyond the river's brink we'll lay
 The cross that here is given,
And bear the crown of life away,
 And love Him more in heaven.

VISITATION OF THE SICK.

SAFE IN THE ARMS OF JESUS.

1 Safe in the arms of Jesus,
Safe on His gentle breast,
There by His love o'ershaded,
Sweetly my soul shall rest.
Hark! 'tis the voice of angels,
Borne in a song to me,
Over the fields of glory,
Over the jasper sea.

2 Jesus, my heart's dear refuge,
Jesus has died for me;
Firm on the Rock of ages
Ever my trust shall be,
Here let me wait with patience,
Wait till the night is o'er;
Wait till I see the morning
Break on the golden shore.

WHO ARE THESE IN BRIGHT ARRAY?

1 Who are these in bright array?
This exulting, happy throng,
Round the altar night and day
Hymning one triumphant song?
"Worthy is the Lamb, once slain,
Blessing, honor, glory, power,
Wisdom, riches to obtain,
New dominion every hour."

2 These through fiery trials trod;
These from great afflictions came;
Now before the throne of God,
Sealed with His almighty name,
Clad in raiment pure and white,
Victor palms in every hand,
Through their great Redeemer's might,
More than conquerors they stand.

3 Hunger, thirst, disease unknown,
On immortal fruits they feed;
There the Lamb, amidst the throne,
Shall to living fountains lead;
Joy and gladness banish sighs,
Perfect love dispels all fears;
And forever from their eyes
God shall wipe away all tears.

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THE SWEET BY AND BY.

- 1 There's a land that is fairer than day,
And by faith we can see it afar;
For the Father waits over the way,
To prepare us a dwelling-place there.

CHO.—In the sweet by-and-by
We shall meet on that beautiful shore.

- 2 We shall sing on that beautiful shore
The melodious songs of the blest,
And our spirits shall sorrow no more,
Not a sigh for the blessings of rest.
- 3 To our bountiful Father above
We will offer our tribute of praise,
For the glorious gift of His love
And the blessings that hallow our days.

BEYOND THE RIVER.

- 1 We shall meet beyond the river,
By and by, by and by;
And the darkness shall be over,
By and by, by and by;
With the toilsome journey done,
And the glorious battle won,
We shall shine forth as the sun,
By and by, by and by;
- 2 We shall strike the harps of glory,
By and by, by and by;
We shall sing redemption's story,
By and by, by and by;
And the strains for evermore
Shall resound in sweetness o'er
Yonder everlasting shore,
By and by, by and by.
- 3 There our tears shall all cease flowing,
By and by, by and by;
And with sweetest rapture knowing,
By and by, by and by;
All the blest ones who have gone
To the land of life and song
We with shoutings shall rejoin,
By and by, by and by.

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Cast thy burden upon the **LORD**, and he shall sustain thee. *Ps. 55: 22.*

For the Lord will not cast off forever. But though he cause grief, yet will he have compassion according to the multitude of his mercies. For he doth not afflict willingly, nor grieve the children of men. *Lam. 3: 31-33.*

When thou passest through the waters, I *will be* with thee; and through the rivers, they shall not overflow thee: when thou walkest through the fire, thou shalt not be burned; neither shall the flame kindle upon thee. *Isa. 43: 2.*

He that dwelleth in the secret place of the Most High shall abide under the shadow of the Almighty. I will say of the **LORD**, *He is* my refuge and my fortress: my God; in him will I trust. Surely he shall deliver thee from the snare of the fowler, and from the noisome pestilence. He shall cover thee with his feathers, and under his wings shalt thou trust. *Ps. 91: 1-4.*

But they that wait upon the **LORD** shall renew *their* strength; they shall mount up with wings as eagles; they shall run, and not be weary; and they shall walk, and not faint. *Isa. 41: 31.*

Come unto me, all *ye* that labor and are heavy laden, and I will give you rest. *Matt. 11: 28.*

I will not leave you comfortless: I will come to you. *John 14: 18.*

These things I have spoken unto you, that in me ye might have peace. In the world ye shall have tribulation: but be of good cheer; I have overcome the world. *John 16: 33.*

Affliction Comforted.

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And lest I should be exalted above measure through the abundance of the revelations, there was given to me a thorn in the flesh, the messenger of Satan to buffet me, lest I should be exalted above measure. For this thing I besought the Lord thrice, that it might depart from me. And he said unto me, My grace is sufficient for thee : for my strength is made perfect in weakness. Most gladly therefore will I rather glory in my infirmities, that the power of Christ may rest upon me. Therefore I take pleasure in infirmities, in reproaches, in necessities, in persecutions, in distresses for Christ's sake : for when I am weak, then am I strong. 2 Cor. 12: 7-10.

For our light affliction, which is but for a moment, worketh for us a far more exceeding and eternal weight of glory ; While we look not at the things which are seen, but at the things which are not seen, for the things which are seen *are* temporal ; but the things which are not seen *are* eternal. 2 Cor. 4: 17, 18.

Seeing then that we have a great high priest, that is passed into the heavens, Jesus the Son of God, let us hold fast *our* profession. For we have not a high priest which cannot be touched with the feeling of our infirmities ; but was in all points tempted like as *we are*, *yet* without sin. Let us therefore come boldly unto the throne of grace, that we may obtain mercy, and find grace to help in time of need. Heb. 4: 14-16.

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Ho, every one that thirsteth, come ye to the waters, and he that hath no money; come ye, buy, and eat; yea, come, buy wine and milk without money and without price. *Isa. 55:1.*

Seek ye the LORD while he may be found, call ye upon him while he is near: Let the wicked forsake his way, and the unrighteous man his thoughts; and let him return unto the LORD, and he will have mercy upon him; and to our God, for he will abundantly pardon. *Isa. 55:6, 7.*

Ask, and it shall be given you; seek, and ye shall find; knock, and it shall be opened unto you: For every one that asketh receiveth; and he that seeketh findeth; and to him that knocketh it shall be opened. *Matt. 7:7.*

For God sent not his Son into the world to condemn the world, but that the world through him might be saved. *John 3:17.*

In the last day, that great *day of the feast*, Jesus stood and cried, saying, If any man thirst, let him come unto me, and drink. *John 7:37.*

Behold, I stand at the door and knock; if any man hear my voice, and open the door, I will come in to him, and will sup with him, and he with me. *Rev. 3:20.*

And the Spirit and the bride say, Come. And let him that heareth say, Come. And let him that is athirst come. And whosoever will, let him take the water of life freely. *Rev. 22:17.*

Hope of Believers.

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Come now, and let us reason together, saith the LORD: though your sins be as scarlet, they shall be as white as snow; though they be red like crimson, they shall be as wool. *Isa. 1:18.*

For God so loved the world, that he gave his only begotten Son, that whosoever believeth in him should not perish, but have everlasting life. *John 3:16.*

And they said, Believe on the Lord Jesus Christ, and thou shalt be saved, and thy house. *Acts 16:31.*

But God commendeth his love toward us, in that, while we were yet sinners, Christ died for us. *Rom. 5:8.*

He that spared not his own Son, but delivered him up for us all, how shall he not with him also freely give us all things? *Rom. 8:32.*

This is a faithful saying, and worthy of all accep-
tation, that Christ Jesus came into the world to
save sinners; of whom I am chief. *1 Tim. 1:15.*

For I know whom I have believed, and am per-
suaded that he is able to keep that which I have
committed unto him against that day. *2 Tim. 1:
1, 2.*

Wherefore he is able also to save them to the
uttermost that come unto God by him, seeing he
ever liveth to make intercession for them. *Heb. 7:
25.*

To him that overcometh will I give to eat of the
hidden manna, and will give him a white stone, and
in the stone a new name written, which no man
knoweth saving he that receiveth it. *Rev. 3:17.*

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Yea, though I walk through the valley of the shadow of death, I will fear no evil: for thou *art* with me; thy rod and thy staff they comfort me.
Ps. 23: 4.

My flesh and my heart faileth: *but* God *is* the strength of my heart, and my portion forever. *Ps. 73: 26.*

Then shall the King say unto them on his right hand, Come, ye blessed of my Father, inherit the kingdom prepared for you from the foundation of the world. *Matt. 25: 34.*

Let not your heart be troubled: ye believe in God, believe also in me. In my Father's house are many mansions: if *it were* not *so*, I would have told you. I go to prepare a place for you. And if I go and preparé a place for you, I will come again, and receive you unto myself; that where I am, *there* ye may be also. *John 14: 1-3.*

For I am persuaded that neither death, nor life, nor angels, nor principalities, nor powers, nor things present, nor things to come, nor height, nor depth, nor any other creature, shall be able to separate us from the love of God, which is in Christ Jesus our Lord. *Rom. 8: 38, 39.*

I have fought a good fight, I have finished *my* course, I have kept the faith: henceforth there is laid up for me a crown of righteousness, which the Lord, the righteous judge, shall give me at that day: and not to me only, but unto all them also that love his appearing. *2 Tim. 4: 7, 8.*

I love the *LORD*, because he hath heard my voice and my supplications. Because he hath inclined his ear unto me, therefore will I call upon *him* as long as I live. The sorrows of death compassed me, and the pains of hell gat hold upon me: I found trouble and sorrow. Then called I upon the name of the *LORD*; O *LORD*, I beseech thee, deliver my soul. Gracious *is* the *LORD*, and righteous; yea, our God *is* merciful. The *LORD* preserveth the simple: I was brought low, and he helped me. Return unto thy rest, O my soul; for the *LORD* hath dealt bountifully with thee. For thou hast delivered my soul from death, mine eyes from tears, and my feet from falling. I will walk before the *LORD* in the land of the living. I believed, therefore have I spoken: I was greatly afflicted: I said in my haste, All men *are* liars. What shall I render unto the *LORD* *for* all his benefits toward me? I will take the cup of salvation, and call upon the name of the *LORD*. I will pay my vows unto the *LORD* now in the presence of all his people. Precious in the sight of the *LORD* *is* the death of his saints. O *LORD*, truly I *am* thy servant; I *am* thy servant, and the son of thine handmaid: thou hast loosed my bonds. I will offer to thee a sacrifice of thanksgiving, and will call upon the name of the *LORD*. I will pay my vows unto the *LORD* now in the presence of all his people, in the courts of the *LORD*'s house, in the midst of thee, O Jerusalem. Praise ye the *LORD*. *Ps.* 116.

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O give thanks unto the **LORD** ; for *he is* good : because his mercy *endureth* forever. Let Israel now say, that his mercy *endureth* forever. Let the house of Aaron now say, that his mercy *endureth* forever. Let them now that fear the **LORD** say, that his mercy *endureth* forever. I called upon the **LORD** in distress ; the **LORD** answered me, *and set me* in a large place. The **LORD** *is* on my side ; I will not fear : what can man do unto me ? The Lord taketh my part with them that help me : therefore shall I see *my desire* upon them that hate me. *It is* better to trust in the **LORD** than to put confidence in man. *It is* better to trust in the **LORD** than to put confidence in princes. *Ps. 118: 1-9.*

I will lift up mine eyes unto the hills, from whence cometh my help. My help *cometh* from the **LORD**, which made heaven and earth. He will not suffer thy foot to be moved : he that keepeth thee will not slumber. Behold, he that keepeth Israel shall neither slumber nor sleep. The **LORD** *is* thy keeper : the **LORD** *is* thy shade upon thy right hand. The sun shall not smite thee by day nor the moon by night. The **LORD** shall preserve thee from all evil : he shall preserve thy soul. The **LORD** shall preserve thy going out and thy coming in from this time forth, and even forevermore. *Ps. 121.*

Therefore I say unto you, Take no thought for your life, what ye shall eat, or what ye shall drink ; nor yet for your body, what ye shall put on. Is not the life more than meat, and the body than raiment ? Behold the fowls of the air : for they sow not, nei-

ther do they reap, nor gather into barns ; yet your heavenly Father feedeth them. Are ye not much better than they ? Which of you by taking thought can add one cubit unto his stature ? And why take ye thought for raiment ? Consider the lilies of the field, how they grow ; they toil not, neither do they spin : and yet I say unto you, that even Solomon in all his glory was not arrayed like one of these. Wherefore, if God so clothe the grass of the field, which to-day is, and to-morrow is cast into the oven, shall he not much more clothe you, O ye of little faith ? Therefore take no thought, saying, What shall we eat ? or, What shall we drink ? or, Where-withal shall we be clothed ? (for after all these things do the Gentiles seek :) for your heavenly Father knoweth that ye have need of all these things. But seek ye first the kingdom of God, and his righteousness ; and all these things shall be added unto you. Take therefore no thought for the morrow ; for the morrow shall take thought for the things of itself. Sufficient unto the day is the evil thereof. *Matt. 6: 25-34.*

Therefore being justified by faith, we have peace with God through our Lord Jesus Christ ; by whom also we have access by faith into this grace wherein we stand, and rejoice in hope of the glory of God. And not only so, but we glory in tribulations also ; knowing that tribulation worketh patience ; and patience, experience ; and experience, hope. And hope maketh not ashamed ; because the love of God is shed abroad in our hearts by the Holy Ghost

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which is given unto us. For when we were yet without strength, in due time Christ died for the ungodly. For scarcely for a righteous man will one die: yet peradventure for a good man some would even dare to die. But God commendeth his love toward us, in that, while we were yet sinners, Christ died for us. Much more then, being now justified by his blood, we shall be saved from wrath through him. *Rom. 5: 1-9.*

Humble yourselves therefore under the mighty hand of God, that he may exalt you in due time: casting all your care upon him; for he careth for you. Be sober, be vigilant; because your adversary the devil, as a roaring lion, walketh about, seeking whom he may devour: whom resist steadfast in the faith, knowing that the same afflictions are accomplished in your brethren that are in the world. But the God of all grace, who hath called us unto his eternal glory by Christ Jesus, after that ye have suffered a while, make you perfect, establish, strengthen, settle *you*. To him be glory and dominion for ever and ever. Amen. *1 Pet. 5: 6-11.*

DIVINE SYMPATHY.

And thou shalt remember all the way which the Lord thy God led thee these forty years in the wilderness, to humble thee, *and* to prove thee, to know what *was* in thine heart, whether thou wouldest keep his commandments, or no. And he humbled thee, and suffered thee to hunger, and fed thee with manna, which thou knewest not, neither did thy

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fathers know ; that he might make thee know that man doth not live by bread only, but by every *word* that proceedeth out of the mouth of the Lord doth man live. Thy raiment waxed not old upon thee, neither did thy foot swell, these forty years. Thou shalt also consider in thine heart, that, as a man chasteneth his son, *so* the Lord thy God chasteneth thee. Therefore thou shalt keep the commandments of the Lord thy God, to walk in his ways, and to fear him. *Deut.* 8 : 2-6.

The *LORD* *is* merciful and gracious, slow to anger, and plenteous in mercy. He will not always chide : neither will he keep *his anger* for ever. He hath not dealt with us after our sins ; nor rewarded us according to our iniquities. For as the heaven is high above the earth, *so* great is his mercy toward them that fear him. As far as the east is from the west, *so* far hath he removed our transgressions from us. Like as a father pitith *his* children, *so* the Lord pitith them that fear him. *Ps.* 103 : 8-13.

For God *is* not unrighteous to forget your work and labor of love, which ye have shewed toward his name, in that you have ministered to the saints and do minister. And we desire that every one of you do shew the same diligence to the full assurance of hope unto the end : That ye be not slothful, but followers of them who through faith and patience inherit the promises. For when God made promise to Abraham, because he could swear by no greater, he sware by himself, saying, Surely blessing I will bless thee, and multiplying I will multiply thee.

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And so, after he had patiently endured, he obtained the promise. For men verily swear by the greater: and an oath of confirmation is to them an end of all strife. Wherein God, willing more abundantly to shew unto the heirs of promise the immutability of his counsel, confirmed it by an oath: that by two immutable things, in which *it was* impossible for God to lie, we might have a strong consolation who have fled for refuge to lay hold upon the hope set before us: which *hope* we have as an anchor of the soul, both sure and steadfast, and which entereth into that within the vail; whither the forerunner is for us entered, *even* Jesus, made a high priest for ever after the order of Melchisedec. *Heb. 6: 13-20.*

Jesus answered and said unto him, If a man love me, he will keep my words: and my Father will love him, and we will come unto him and make our abode with him. He that loveth me not keepeth not my sayings: and the word which ye hear is not mine, but the Father's which sent me. These things have I spoken unto you, being *yet* present with you. But the Comforter, *which is* the Holy Ghost, whom the Father will send in my name, he shall teach you all things, and bring all things to your remembrance, whatsoever I have said unto you. Peace I leave with you, my peace I give unto you: not as the world giveth, give I unto you. Let not your heart be troubled, neither let it be afraid. *John 14: 23-27.*

And he spake this parable unto them, saying, What man of you, having a hundred sheep, if he lose one of them, doth not leave the ninety and nine

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in the wilderness, and go after that which is lost, until he find it? And when he hath found *it*, he layeth *it* on his shoulders, rejoicing. And when he cometh home, he calleth together *his* friends and neighbors, saying unto them, Rejoice with me; for I have found my sheep which was lost. I say unto you, that likewise joy shall be in heaven over one sinner that repented, more than over ninety and nine just persons, which need no repentance. Either what woman having ten pieces of silver, if she lose one piece, doth not light a candle, and sweep the house, and seek diligently till she find *it*? And when she hath found *it*, she calleth *her* friends and *her* neighbors together, saying, Rejoice with me; for I have found the piece which I had lost. Likewise, I say unto you, there is joy in the presence of the angels of God over one sinner that repented.

Luke 15: 3-10.

JESUS OUR HELPER.

And as Moses lifted up the serpent in the wilderness, even so must the Son of man be lifted up: that whosoever believeth in him should not perish, but have eternal life. For God so loved the world, that he gave his only begotten Son, that whosoever believeth in him should not perish, but have everlasting life. For God sent not his Son into the world to condemn the world; but that the world through him might be saved. *John 3: 14-17.*

While he yet talked to the people, behold, *his* mother and his brethren stood without, desiring to speak with him. Then one said unto him, Behold,

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thy mother and thy brethren stand without, desiring to speak with thee. But he answered and said unto him that told him, Who is my mother? and who are my brethren? And he stretched forth his hand toward his disciples, and said, Behold my mother and my brethren! For whosoever shall do the will of my Father which is in heaven, the same is my brother, and sister, and mother. *Matt. 12: 46-50.*

My sheep hear my voice, and I know them, and they follow me: And I give unto them eternal life; and they shall never perish, neither shall any *man* pluck them out of my hand. My Father, which gave *them* me, is greater than all; and no *man* is able to pluck *them* out of my Father's hand. *John 10: 27-29.*

I am the true vine; and my Father is the husbandman. Every branch in me that beareth not fruit he taketh away: and every *branch* that beareth fruit, he purgeth it, that it may bring forth more fruit. Now ye are clean through the word which I have spoken unto you. Abide in me, and I in you. As the branch cannot bear fruit of itself, except it abide in the vine; no more can ye, except ye abide in me. I am the vine, ye *are* the branches. He that abideth in me, and I in him, the same bringeth forth much fruit; for without me you can do nothing. If a man abide not in me, he is cast forth as a branch, and is withered; and men gather them, and cast *them* into the fire, and they are burned. If ye abide in me, and my words abide in you, ye shall ask what ye will, and it shall be done unto you. Herein is

Assurance of Glory.

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my Father glorified, that ye bear much fruit; so shall ye be my disciples. As the Father hath loved me, so have I loved you: continue ye in my love. If ye keep my commandments, ye shall abide in my love; even as I have kept my Father's commandments, and abide in his love. These things have I spoken unto you, that my joy might remain in you, and *that* your joy might be full. *John 15: 1-11.*

Seeing then that we have a great high priest, that is passed into the heavens, Jesus the Son of God, let us hold fast *our* profession. For we have not a high priest which cannot be touched with the feeling of our infirmities; but was in all points tempted like as *we are*, *yet* without sin. Let us therefore come boldly unto the throne of grace, that we may obtain mercy, and find grace to help in time of need. *Heb. 4: 14-16.*

Wherefore, seeing we also are compassed about with so great a cloud of witnesses, let us lay aside every weight, and the sin which doth so easily beset *us*, and let us run with patience the race that is set before us. Looking unto Jesus, the author and finisher of *our* faith; who for the joy that was set before him endured the cross, despising the shame, and is set down at the right hand of the throne of God. *Heb. 12: 1, 2.*

ASSURANCE OF GLORY.

I have set the Lord always before me: because *he is* at my right hand, I shall not be moved. Therefore my heart is glad, and my glory rejoiceth: my flesh also shall rest in hope. For thou wilt not leave my soul in hell; neither wilt thou suffer thine

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Holy One to see corruption. Thou wilt shew me the path of life: in thy presence *is* fulness of joy; at thy right hand *there are* pleasures for evermore.

Ps. 16: 8-11.

When the Son of man shall come in his glory, and all the holy angels with him, then shall he sit upon the throne of his glory: and before him shall be gathered all nations: and he shall separate them one from another, as a shepherd divideth *his* sheep from the goats: and he shall set the sheep on his right hand, but the goats on the left. Then shall the King say unto them on his right hand, Come, ye blessed of my Father, inherit the kingdom prepared for you from the foundation of the world: for I was an hungered, and ye gave me meat: I was thirsty, and ye gave me drink: I was a stranger and ye took me in: naked, and ye clothed me: I was sick, and ye visited me: I was in prison, and ye came unto me. Then shall the righteous answer him, saying, Lord, when saw we thee an hungered, and fed *thee*? or thirsty, and gave *thee* drink? When saw we thee a stranger, and took *thee* in? or naked and clothed *thee*? or when saw we thee sick, or in prison, and came unto thee? And the King shall answer and say unto them, Verily I say unto you, Inasmuch as you have done *it* unto one of the least of these my brethren, ye have done *it* unto me. *Matt. 25: 31-40.*

For me to live *is* Christ, and to die *is* gain. But if I live in the flesh, this *is* the fruit of my labor; yet what I shall choose I wot not. For I am in a strait betwixt two, having a desire to depart, and to be with Christ; which is far better. *Phil. 1: 21-23.*

Assurance of Glory.

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Blessed *be* the God and Father of our Lord Jesus Christ, which according to his abundant mercy hath begotten us again unto a lively hope by the resurrection of Jesus Christ from the dead, to an inheritance incorruptible, and undefiled, and that fadeth not away, reserved in heaven for you, who are kept by the power of God through faith unto salvation ready to be revealed in the last time. Wherein ye greatly rejoice, though now for a season, if need be, ye are in heaviness through manifold temptations: that the trial of your faith, being much more precious than of gold that perisheth, though it be tried with fire, might be found unto praise and honour and glory at the appearing of Jesus Christ: whom having not seen, ye love; in whom, though now you see *him* not, yet believing, ye rejoice with joy unspeakable and full of glory: receiving the end of your faith, *even* the salvation of *your* souls.

1 Pet. 1: 3-9.

Behold, what manner of love the Father hath bestowed upon us, that we should be called the sons of God: therefore the world knoweth us not, because it knew him not. Beloved, now are we the sons of God, and it doth not yet appear what we shall be: but we know that, when he shall appear, we shall be like him; for we shall see him as he is. *1 John 3: 1, 2.*

FUNERAL SERVICES.

The services for the burial of the dead, which are held for the most part in private houses, afford opportunity for close and faithful religious instruction.

Beside the teachings of mortality and the resurrection, which are the chief motive of the service of the Prayer Book, the Bible opens a mine of consoling promises to the mourner and of invitations to a hopeful trust in God.

To enable the pastor to employ these in the impressive language of Scripture, as well as to afford escape from the monotonous use of the same lessons day after day, the following selections have been made. The general order of service in a private house will be :

READING OF SCRIPTURE,
ADDRESS,
PRAYER,
BENEDICTION.

Frequently the service can be enriched to advantage by singing, in which case the service will open with music, which will be repeated after the Scripture lesson and again after the prayer. The Scripture lessons are arranged to give wide room for choice at the moment. One or more selections will be read from the Opening Sentences, and from the lessons of Mortality or Confidence, then from the special lesson—Child, Young Person, etc.—after which, at his discretion, the Minister will read from the general lessons following.

If still greater variety is desired, use can be made of lessons in the Order for the Visitation of the Sick, which have not been duplicated in the following pages for this reason.

OPENING SENTENCES.

I am the resurrection and the life; he that believeth in me, though he were dead, yet shall he live; and whosoever liveth and believeth in me shall never die. *John 11: 25, 26.*

Opening Sentences.

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I know *that* my Redeemer liveth, and *that* he shall stand at the latter *day* upon the earth: and *though* after my skin *worms* destroy this *body*, yet in my flesh shall I see God: whom I shall see for myself, and mine eyes shall behold, and not another. *Job 19: 25-27.*

The *Lord* hear thee in the day of trouble; the name of the God of Jacob defend thee. *Ps. 20: 1.*

God is our refuge and strength, a very present help in trouble. Therefore will we not fear, though the earth be removed, and though the mountains be carried into the midst of the sea; *though* the waters thereof roar *and* be troubled, *though* the mountains shake with the swelling thereof. *Ps. 46: 1-3.*

For thou hast been a strength to the poor, a strength to the needy in his distress, a refuge from the storm, a shadow from the heat, when the blast of the terrible ones *is* as a storm *against* the wall. *Is. 25: 4.*

Verily, verily, I say unto you, The hour is coming, and now is, when the dead shall hear the voice of the Son of God: and they that hear shall live. *John 5: 25.*

And this is the will of him that sent me, that every one which seeth the Son, and believeth on him, may have everlasting life: and I will raise him up at the last day. *John 6: 40.*

I am the living bread which came down from heaven: if any man eat of this bread he shall live forever: and the bread that I will give is my flesh, which I will give for the life of the world. *John 6: 51.*

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These things I have spoken unto you, that in me ye might have peace. In the world ye shall have tribulation: but be of good cheer; I have overcome the world. *John 16: 33.*

Blessed be God, even the Father of our Lord Jesus Christ, the Father of mercies, and the God of all comfort; who comforteth us in all our tribulation, that we may be able to comfort them which are in any trouble, by the comfort wherewith we ourselves are comforted of God. *2 Cor. 1: 3, 4.*

MORTALITY.

Man that is born of a woman is of few days, and full of trouble. He cometh forth like a flower, and is cut down: he fleeth also as a shadow, and continueth not. And dost thou open thine eyes upon such a one, and bringest me into judgment with thee? Who can bring a clean thing out of an unclean? not one. Seeing his days are determined, the number of his months are with thee, thou hast appointed his bounds that he cannot pass; turn from him, that he may rest, till he shall accomplish, as a hireling, his day. For there is hope of a tree, if it be cut down, that it will sprout again, and that the tender branch thereof will not cease. Though the root thereof wax old in the earth, and the stock thereof die in the ground; yet through the scents of water it will bud, and bring forth boughs like a plant. But man dieth, and wasteth away: yea, man giveth up the ghost, and where is he? as the waters fail from the sea, and the flood decayeth and

drieth up; so man lieth down, and riseth not: till the heavens *be* no more, they shall not awake, nor be raised out of their sleep. Oh that thou wouldest hide me in the grave, that thou wouldest keep me secret, until thy wrath be past, that thou wouldest appoint me a set time, and remember me! If a man die, shall he live *again*? all the days of my appointed time will I wait, till my change come. *Job. 14: 1-14.*

LORD, make me to know mine end, and the measure of my days, what it *is*; *that* I may know how frail I *am*. Behold, thou hast made my days *as* a handbreadth; and mine age *is* as nothing before thee: Verily every man at his best state *is* altogether vanity. Surely every man walketh in a vain shew: surely they are disquieted in vain: he heapeth up *riches*, and knoweth not who shall gather them. And now, Lord, what wait I for? my hope *is* in thee. Deliver me from all my transgressions: make me not the reproach of the foolish. I was dumb, I opened not my mouth; because thou didst *it*. Remove thy stroke away from me: I am consumed by the blow of thine hand. When thou with rebukes dost correct man for iniquity, thou makest his beauty to consume away like a moth: surely every man *is* vanity. Hear my prayer, O LORD, and give ear unto my cry; hold not thy peace at my tears: for I *am* a stranger with thee, *and* a sojourner, as all my fathers *were*. O spare me, that I may recover strength, before I go hence, and be no incre. *Ps. 39: 4-13.*

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LORD, thou hast been our dwelling-place in all generations. Before the mountains were brought forth, or ever thou hadst formed the earth and the world, even from everlasting to everlasting, thou *art* God. Thou turnest man to destruction ; and sayest, Return, ye children of men. For a thousand years in thy sight *are but* as yesterday when it is past, and *as* a watch in the night. Thou carriest them away as with a flood ; they are *as* a sleep : in the morning *they are* like grass *which* groweth up. In the morning it flourisheth, and groweth up ; in the evening it is cut down, and withereth. For we are consumed by thine anger, and by thy wrath are we troubled. Thou hast set our iniquities before thee, our secret *sins* in the light of thy countenance. For all our days are passed away in thy wrath : we spend our years as a tale *that is told*. The days of our years *are* threescore and ten ; and if by reason of strength *they be* fourscore years, yet *is* their strength labor and sorrow ; for it is soon cut off, and we fly away. Who knoweth the power of thine anger ? even according to thy fear, *so is* thy wrath. So teach *us* to number our days, that we may apply *our* hearts unto wisdom. Return, O LORD, how long ? and let it repent thee concerning thy servants. O satisfy us early with thy mercy ; that we may rejoice and be glad all our days. Make us glad according to the days *wherein* thou hast afflicted us, and the years *wherein* we have seen evil. Let thy work appear unto thy servants, and thy glory unto their children. And let the beafty of the LORD our God be upon

Confidence.

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us: and establish thou the work of our hands upon us; yea, the work of our hands establish thou it.
Ps. 90.

Cast thy bread upon the waters: for thou shalt find it after many days. Give a portion to seven, and also to eight: for thou knowest not what evil shall be upon the earth. If the clouds be full of rain, they empty *themselves* upon the earth: and if the tree fall toward the south, or toward the north, in the place where the tree falleth, there it shall be. He that observeth the wind shall not sow; and he that regardeth the clouds shall not reap. In the morning sow thy seed, and in the evening withhold not thine hand: for thou knowest not whether shall prosper, either this or that, or whether they both *shall be* alike good. Let us hear the conclusion of the whole matter: Fear God, and keep his commandments: for this *is* the whole *duty* of man. For God shall bring every work into judgment, with every secret thing, whether *it be* good, or whether *it be* evil. *Eccles. 11: 1-7; 12: 13, 14.*

CONFIDENCE.

The **LORD** *is* my shepherd, I shall not want. He maketh me to lie down in green pastures: he leadeth me beside the still waters. He restoreth my soul: he leadeth me in the paths of righteousness for his name's sake. Yea, though I walk through the valley of the shadow of death, I will fear no evil, for thou *art* with me; thy rod and thy staff they comfort me. Thou preparest a table before me in the presence of mine enemies: thou anointest my head with oil; my

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cup runneth over. Surely goodness and mercy shall follow me all the days of my life: and I will dwell in the house of the **LORD** for ever. *Ps. 23.*

Bless the **LORD**, O my soul: and all that is within me *bless* his holy name. Bless the **LORD**, O my soul, and forget not all his benefits: who forgiveth all thine iniquities; who healeth all thy diseases; who redeemeth thy life from destruction; who crowneth thee with loving kindness and tender mercies; who satisfieth thy mouth with good *things*; *so that* thy youth is renewed like the eagle's. The **LORD** executeth righteousness and judgment for all that are oppressed. *Ps. 103: 1-6.*

The **LORD** *is* my light and my salvation; whom shall I fear? the **LORD** *is* the strength of my life; of whom shall I be afraid? When the wicked, *even* mine enemies and my foes, came upon me to eat up my flesh, they stumbled and fell. Though a host should encamp against me, my heart shall not fear: though war should rise against me, in this *will* I *be* confident. One *thing* have I desired of the **LORD**, that will I seek after; that I may dwell in the house of the **LORD** all the days of my life, to behold the beauty of the **LORD** and to inquire in his temple. For in the time of trouble he shall hide me in his pavilion: in the secret of his tabernacle shall he hide me; he shall set me up upon a rock. And now shall mine head be lifted up above mine enemies round about me: therefore will I offer in his tabernacle sacrifices of joy; I will sing, yea, I will sing praises unto the **LORD**. Hear, O **LORD**, *when* I cry with my voice: have mercy also upon me, and answer me. *When*

thou saidst, Seek ye my face; my heart said unto thee, Thy face, LORD, will I seek. Hide not thy face far from me; put not thy servant away in anger: thou hast been my help; leave me not, neither forsake me, O God of my salvation. When my father and my mother forsake me, then the LORD will take me up. Teach me thy way, O LORD, and lead me in a plain path, because of mine enemies. Deliver me not over to the will of mine enemies: for false witnesses are risen up against me, and such as breathe out cruelty. I had fainted, unless I had believed to see the goodness of the LORD in the land of the living. Wait on the LORD: be of good courage, and he shall strengthen thine heart: wait, I say, on the LORD. *Ps. 27.*

FUNERAL OF A CHILD.

At the same time came the disciples unto Jesus, saying, Who is the greatest in the kingdom of heaven? And Jesus called a little child unto him, and set him in the midst of them, and said, Verily I say unto you, Except ye be converted, and become as little children, ye shall not enter into the kingdom of heaven. Whosoever therefore shall humble himself as this little child, the same is greatest in the kingdom of heaven. And whoso shall receive one such little child in my name receiveth me. But whoso shall offend one of these little ones which believe in me, it were better for him that a millstone were hanged about his neck, and *that* he were drowned in the depth of the sea. . . .

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Take heed that ye despise not one of these little ones ; for I say unto you, That in heaven their angels do always behold the face of my Father which is in heaven. For the Son of man is come to save that which was lost. How think ye? if a man have a hundred sheep, and one of them be gone astray, doth he not leave the ninety and nine, and goeth into the mountains, and seeketh that which is gone astray? and if so be that he find it, verily I say unto you, he rejoiceth more of that *sheep*, than of the ninety and nine which went not astray. Even so it is not the will of your Father which is in heaven, that one of these little ones should perish. *Matt.* 18: 1-6, 10-14.

And they brought young children to him, that he should touch them ; and *his* disciples rebuked those that brought *them*. But when Jesus saw *it*, he was much displeased, and said unto them, Suffer the little children to come unto me, and forbid them not ; for of such is the kingdom of God. Verily I say unto you, Whosoever shall not receive the kingdom of God as a little child, he shall not enter therein. And he took them up in his arms, put *his* hands upon them and blessed them. *Mark* 10: 13-16.

Thus saith the Lord ; a voice was heard in Ramah, lamentation, *and* bitter weeping ; Rachel weeping for her children refused to be comforted for her children, because they *were* not. Thus saith the Lord ; Refrain thy voice from weeping, and thine eyes from tears : for thy work shall be rewarded, saith the Lord ; and they shall come again from the land of the enemy. *Jer.* 31: 15, 16.

O Zion, that bringest good tidings, get thee up into the high mountain ; O Jerusalem, that bringest good tidings, lift up thy voice with strength ; lift *it* up, be not afraid ; say unto the cities of Judah, Behold your God ! Behold, the Lord God will come with a strong *hand*, and his arm shall rule for him : behold, his reward *is* with him, and his work before him. He shall feed his flock like a shepherd : he shall gather the lambs with his arms, and carry *them* in his bosom. *Isa. 40: 9-11.*

And Nathan departed unto his house. And the Lord struck the child that Uriah's wife bare unto David, and it was very sick. David therefore besought God for the child ; and David fasted, and went in, and lay all night upon the earth. And the elders of his house arose, *and went* to him, to raise him up from the earth : but he would not, neither did he eat bread with them. And it came to pass on the seventh day, that the child died. And the servants of David feared to tell him that the child was dead : for they said, Behold, while the child was yet alive, we spake unto him, and he would not hearken unto our voice : how will he then vex himself, if we tell him that the child is dead ? But when David saw that his servants whispered, David perceived that the child was dead : therefore David said unto his servants, Is the child dead ? And they said, He is dead. Then David arose from the earth, and washed, and anointed *himself*, and changed his apparel, and came into the house of the Lord and worshipped : then he came to his own house ; and when he required, they set bread before him, and he

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did eat. Then said his servants unto him, What thing *is* this that thou hast done? thou didst fast and weep for the child *while it was* alive; but when the child was dead, thou didst rise and eat bread. And he said, While the child was yet alive, I fasted and wept: for I said, Who can tell *whether* God will be gracious to me, that the child may live? But now he is dead, wherefore should I fast? can I bring him back again? I shall go to him, but he shall not return to me. 2 Sam. 12: 15-21.

And it came to pass after these things, *that* the son of the woman, the mistress of the house, fell sick; and his sickness was so sore, that there was no breath left in him. And she said unto Elijah, What have I got to do with thee, O thou man of God? art thou come unto me to call my sin to remembrance, and to slay my son? and he said unto her, Give me thy son. And he took him out of her bosom, and carried him up into a loft, where he abode, and laid him upon his own bed. And he cried unto the Lord, and said, O Lord my God, hast thou also brought evil upon the widow with whom I sojourn, by slaying her son? and he stretched himself upon the child three times, and cried unto the Lord, and said, O Lord my God, I pray thee, let this child's soul come into him again. And the Lord heard the voice of Elijah; and the soul of the child came into him again, and he revived. And Elijah took the child, and brought him down out of the chamber into the house, and delivered him unto his mother: and Elijah said, See, thy son liveth. And

the woman said to Elijah, Now by this I know that thou *art* a man of God, *and* that the word of the Lord in thy mouth *is* truth. *1 Kings 17: 17-24.*

And Isaac spake to Abraham his father, and said, My father: and he said, Here *am I*, my son. And he said, Behold the fire and the wood: but where *is* the lamb for a burnt offering? and Abraham said, My son, God will provide himself a lamb for a burnt offering: so they went both of them together. And they came to the place where God had told him of; and Abraham built an altar there, and laid the wood in order, and bound Isaac his son, and laid him on the altar upon the wood. And Abraham stretched forth his hand, and took the knife to slay his son. And the Angel of the Lord called unto him out of heaven, and said, Abraham, Abraham: And he said, Here *am I*. And he said, Lay not thine hand upon the lad, neither do thou any thing unto him: for now I know that thou fearest God, seeing thou has not withheld thy son, thine only *son* from me. And Abraham lifted up his eyes, and looked, and behold! behind *him* a ram caught in a thicket by his horns: and Abraham went and took the ram, and offered him for a burnt offering in the stead of his son. And Abraham called the name of that place Jehovah-jireh: as it is said *to* this day, In the mount of the Lord it shall be seen. *Gen. 22: 7-14.*

FUNERAL OF A YOUNG MAN.

And it came to pass the day after, that he went into a city called Nain; and many of his disciples went with him, and much people. Now when he

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came nigh to the gate of the city, behold, there was a dead man carried out, the only son of his mother, and she was a widow: and much people of the city was with her. And when the Lord saw her, he had compassion on her, and said unto her, Weep not. And he came and touched the bier: and they that bare *him* stood still. And he said, Young man, I say unto thee, Arise. And he that was dead sat up, and began to speak. And he delivered him to his mother. And there came a fear on all: and they glorified God, saying, That a great prophet is risen up among us; and, That God hath visited his people. *Luke 7: 11-16.*

And a certain ruler asked him, saying, Good Master, what shall I do to inherit eternal life? And Jesus said unto him, Why callest thou me good? none *is* good, save one, *that is* God. Thou knowest the commandments, Do not commit adultery, Do not kill, Do not steal, Do not bear false witness, Honor thy father and thy mother. And he said, All these have I kept from my youth up. Now when Jesus heard these things, he said unto him, Yet lackest thou one thing: sell all that thou hast, and distribute unto the poor, and thou shalt have treasure in heaven: and come, follow me. And when he heard this, he was very sorrowful: for he was very rich. And when Jesus saw that he was very sorrowful, he said, How hardly shall they that have riches enter into the kingdom of God! For it is easier for a camel to go through a needle's eye, than for a rich man to enter into the kingdom of God. And they that heard *it* said, Who then can be saved?.

And he said, The things which are impossible with men are possible with God. Then Peter said, Lo, we have left all, and followed thee. And he said unto them, Verily, I say unto you, There is no man that hath left house, or parents, or brethren, or wife, or children, for the kingdom of God's sake, who shall not receive manifold more in this present time, and in the world to come life everlasting. *Luke 18: 18-30.*

The *kingdom of heaven is* as a man travelling into a far country, *who* called his own servants, and delivered unto them his goods. And unto one he gave five talents, to another two, and to another one; to every man according to his several ability; and straightway took his journey. Then he that had received the five talents went and traded with the same, and made *them* other five talents. And likewise he that *had received* two, he also gained other two. But he that had received one went and digged in the earth, and hid his lord's money. After a long time the lord of those servants cometh, and reckoneth with them. And so he that had received five talents came and brought other five talents, saying, Lord, thou deliveredst unto me five talents: behold, I have gained beside them five talents more. His lord said unto him, Well done, *thou* good and faithful servant: thou hast been faithful over a few things, I will make thee ruler over many things: enter thou into the joy of thy lord. He also that had received two talents came and said, Lord, thou deliveredst unto me two talents: behold, I have gained two other talents beside them. His lord said

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unto him, Well done, good and faithful servant; thou hast been faithful over a few things, I will make thee ruler over many things: enter thou into the joy of thy lord. *Matt. 25: 14-23.*

And he said, A certain man had two sons: and the younger of them said to *his* father, Father, give me the portion of goods that falleth *to me*. And he divided unto them *his* living. And not many days after the younger son gathered all together, and took his journey into a far country, and there wasted his substance with riotous living. And when he had spent all, there arose a mighty famine in that land: and he began to be in want. And he went and joined himself to a citizen of that country; and he sent him into his field to feed swine. And he would fain have filled his belly with the husks that the swine did eat; and no man gave unto him. And when he came to himself, he said, How many hired servants of my father's have bread enough and to spare, and I perish with hunger! I will arise and go to my father, and will say unto him, Father, I have sinned against heaven, and before thee, and am no more worthy to be called thy son: make me as one of thy hired servants. And he arose, and came to his father. But when he was yet a great way off, his father saw him, and had compassion, and ran, and fell on his neck, and kissed him. And the son said unto him, Father, I have sinned against heaven, and in thy sight, and am no more worthy to be called thy son. But the father said to his servants, Bring forth the best robe, and put *it* on him; and put a ring on his hand, and shoes on *his* feet: And bring hither the

fatted calf, and kill *it*; and let us eat, and be merry: for this my son was dead, and is alive again; he was lost, and is found. *Luke 15: 1-24.*

Now Bethany was nigh unto Jerusalem, about fifteen furlongs off: and many of the Jews came to Martha and Mary, to comfort them concerning their brother. Then Martha, as soon as she heard that Jesus was coming, went and met him: but Mary sat *still* in the house. Then said Martha unto Jesus, Lord, if thou hadst been here, my brother had not died. But I know, that even now, whatsoever thou wilt ask of God, God will give *it* thee. Jesus saith unto her, Thy brother shall rise again. Martha saith unto him, I know that he shall rise again in the resurrection at the last day. Jesus said unto her, I am the resurrection, and the life: he that believeth in me, though he were dead, yet shall he live: And whosoever liveth and believeth in me shall never die. Believest thou this? She saith unto him, Yea, Lord: I believe that thou art the Christ, the Son of God, which should come into the world. And when she had so said, she went her way, and called Mary her sister secretly, saying, The Master is come, and calleth for thee. As soon as she heard *that*, she arose quickly, and came unto him. Now Jesus was not yet come into the town, but was in that place where Martha met him. The Jews then which were with her in the house, and comforted her, when they saw Mary, that she rose up hastily and went out, followed her, saying, She goeth unto the grave to weep there. Then when Mary was come where

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Jesus was, and saw him, she fell down at his feet, saying unto him, Lord, if thou hadst been here, my brother had not died. When Jesus therefore saw her weeping, and the Jews also weeping which came with her, he groaned in the spirit, and was troubled, and said, Where have ye laid him? They say unto him, Lord, come and see. Jesus wept. Then said the Jews, Behold, how he loved him! And some of them said, Could not this man which opened the eyes of the blind, have caused that even this man should not have died? Jesus therefore again groaning in himself cometh to the grave. It was a cave, and a stone lay upon it. Jesus said, Take ye away the stone. Then they took away the stone *from the place* where the dead was laid. And Jesus lifted up *his* eyes, and said, Father, I thank thee that thou hast heard me. And I knew that thou hearest me always: but because of the people which stand by I said *it*, that they may believe that thou hast sent me. And when he had thus spoken, he cried with a loud voice, Lazarus, come forth. And he that was dead came forth, bound hand and foot with grave-clothes; and his face was bound about with a napkin. Jesus saith unto them, Loose him, and let him go. Then many of the Jews which came to Mary, and had seen the things which Jesus did, believed on him. *John 11: 16-45.*

Truly the light *is* sweet, and a pleasant *thing it is* for the eyes to behold the sun: but if a man live many years *and* rejoice in them all; yet let him remember the days of darkness; for they shall be many. All that cometh *is* vanity. Rejoice, O young

Young Woman.

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man, in thy youth ; and let thy heart cheer thee in the days of thy youth, and walk in the ways of thine heart, and in the sight of thine eyes : but know thou that for all these *things* God will bring thee into judgment. Therefore remove sorrow from thy heart, and put away evil from thy flesh : for childhood and youth *are vanity.* *Eccles.* 11 : 7-10.

FUNERAL OF A YOUNG WOMAN.

And when Jesus was passed over again by ship unto the other side, much people gathered unto him ; and he was nigh unto the sea. And, behold, there cometh one of the rulers of the synagogue, Jairus by name ; and when he saw him, he fell at his feet, and besought him greatly, saying, My little daughter lieth at the point of death : *I pray thee*, come and lay thy hands on her, that she may be healed ; and she shall live. And *Jesus* went with him ; and much people followed him, and thronged him. . . . And he suffered no man to follow him, save Peter, and James, and John the brother of James. And he cometh to the house of the ruler of the synagogue, and seeth the tumult, and them that wept and wailed greatly. And when he was come in, he saith unto them, Why make ye this ado, and weep ? the damsel is not dead, but sleepeth. And they laughed him to scorn. But when he had put them all out, he taketh the father and the mother of the damsel, and them that were with him, and entereth in where the damsel was lying. And he took the damsel by the hand, and said unto her, *Talitha cumi* ; which is, being interpreted, Damsel, (I say

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unto thee,) arise. And straightway the damsel arose, and walked ; for she was *of the age* of twelve years. And they were astonished with a great astonishment. *Mark 5: 21-24; 37-42.*

Then shall the kingdom of heaven be likened unto ten virgins, which took their lamps, and went forth to meet the bridegroom. And five of them were wise, and five *were* foolish. They that *were* foolish took their lamps, and took no oil with them : but the wise took oil in their vessels with their lamps. While the bridegroom tarried, they all slumbered and slept. And at midnight there was a cry made, Behold, the bridegroom cometh ; go ye out to meet him. Then all those virgins arose, and trimmed their lamps. And the foolish said unto the wise, Give us of your oil : for our lamps are gone out. But the wise answered, saying, *Not so* ; lest there be not enough for us and you : but go ye rather to them that sell, and buy for yourselves. And while they went to buy, the bridegroom came ; and they that were ready went in with him to the marriage : and the door was shut. Afterward came also the other virgins, saying, Lord, Lord, open to us. But he answered and said, Verily I say unto you, I know you not. Watch therefore : for ye know neither the day nor the hour wherein the Son of man cometh. *Matt. 25: 1-13.*

Hear ye the parable of the sower. When any one heareth the word of the kingdom, and understandeth *it* not, then cometh the wicked one, and catcheth away that which was sown in his heart. This is he which received seed by the way side.

But he that received the seed into stony places, the same is he that heareth the word, and anon with joy receiveth it; yet hath he not root in himself, but dureth for a while: for when tribulation or persecution ariseth because of the word, by and by he is offended. He also that received seed among the thorns is he that heareth the word; and the care of this world, and the deceitfulness of riches, choke the word, and he becometh unfruitful. But he that received the seed into the good ground is he that heareth the word, and understandeth *it*; which also beareth fruit, and bringeth forth, some a hundred-fold, some sixty, some thirty. *Matt. 13: 18-23.*

Again, the kingdom of heaven is like unto treasure hid in a field; the which when a man hath found, he hideth, and for joy thereof goeth and selleth all that he hath, and buyeth that field. Again, the kingdom of heaven is like unto a merchantman, seeking goodly pearls: who, when he had found one pearl of great price, went and sold all that he had, and bought it. *Matt. 13: 44-46.*

A VIRTUOUS WOMAN.

The Minister will omit such verses from the following lesson as are manifestly unsuited to the special occasion.

Who can find a virtuous woman? for her price is far above rubies. The heart of her husband doth safely trust in her, so that he shall have no need of spoil. She will do him good and not evil all the days of her life. She seeketh wool, and flax, and worketh willingly with her hands. She is like the

merchants' ships; she bringeth her food from afar. She riseth also while it is yet night, and giveth meat to her household, and a portion to her maidens. She considereth a field, and buyeth it: with the fruit of her hands she planteth a vineyard. She girdeth her loins with strength, and strengtheneth her arms. She perceiveth that her merchandise *is* good: her candle goeth not out by night. She layeth her hands to the spindle, and her hands hold the distaff. She stretcheth out her hand to the poor; yea, she reacheth forth her hands to the needy. She is not afraid of the snow for her household: for all her household *are* clothed with scarlet. She maketh herself coverings of tapestry; her clothing *is* silk and purple. Her husband is known in the gates; when he sitteth among the elders of the land. She maketh fine linen, and selleth *it*; and delivereth girdles unto the merchant. Strength and honour *are* her clothing; and she shall rejoice in time to come. She openeth her mouth with wisdom; and in her tongue *is* the law of kindness. She looketh well to the ways of her household, and eateth not the bread of idleness. Her children arise up, and call her blessed; her husband *also*, and he praiseth her. Many daughters have done virtuously, but thou excellest them all. Favor *is* deceitful, and beauty *is* vain; *but* a woman *that* feareth the LORD, she shall be praised. Give her of the fruit of her hands; and let her own works praise her in the gates. *Prov. 31: 10-31.*

Now there was at Joppa a certain disciple named Tabitha, which by interpretation is called Dorcas: this woman was full of good works and almsdeeds

which she did. And it came to pass in those days, that she was sick, and died: whom when they had washed, they laid *her* in an upper chamber. And forasmuch as Lydda was nigh to Joppa, and the disciples had heard that Peter was there, they sent unto him two men, desiring *him* that he would not delay to come to them. Then Peter arose and went with them. When he was come, they brought him into the upper chamber: and all the widows stood by him weeping, and shewing the coats and garments which Dorcas made, while she was with them. But Peter put them all forth, and kneeled down, and prayed; and turning *him* to the body said, Tabitha, arise. And she opened her eyes: and when she saw Peter, she sat up. And he gave her *his* hand, and lifted her up; and when he had called the saints and widows, he presented her alive. And it was known throughout all Joppa; and many believed in the Lord. *Acts 9: 36-42.*

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See pp. 74-75 for 39th and 90th Psalms.

Remember now thy Creator in the days of thy youth, while the evil days come not, nor the years draw nigh, when thou shalt say, I have no pleasure in them; while the sun, or the light, or the moon, or the stars, be not darkened, nor the clouds return after the rain: in the day when the keepers of the house shall tremble, and the strong men shall bow themselves, and the grinders cease because they are few, and those that look out of the windows be darkened, and the doors shall be shut in the streets,

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when the sound of the grinding is low, and he shall rise up at the voice of the bird, and all the daughters of music shall be brought low; also *when* they shall be afraid of *that which is* high, and fears *shall be* in the way, and the almond tree shall flourish, and the grasshopper shall be a burden, and desire shall fail: because man goeth to his long home, and the mourners go about the streets: or ever the silver cord be loosed, or the golden bowl be broken, or the pitcher be broken at the fountain, or the wheel broken at the cistern. Then shall the dust return to the earth as it was: and the spirit shall return unto God who gave it. *Eccles.* 12: 1-7.

Behold, happy *is* the man whom God correcteth: therefore despise not thou the chastening of the Almighty: For he maketh sore, and bindeth up: he woundeth, and his hands make whole. He shall deliver thee in six troubles: yea, in seven there shall no evil touch thee. In famine he shall redeem thee from death: and in war from the power of the sword. Thou shalt be hid from the scourge of the tongue: neither shalt thou be afraid of destruction when it cometh. At destruction and famine thou shalt laugh: neither shalt be afraid of the beasts of the earth. For thou shalt be in league with the stones of the field: and the beasts of the field shall be at peace with thee. And thou shalt know that thy tabernacle *shall be* in peace; and thou shalt visit thy habitation, and shalt not sin. Thou shalt know also that thy seed *shall be* great, and thine offspring as the grass of the earth. Thou shalt

come to thy grave in a full age, like as a shock of corn cometh in in his season. Lo this, we have searched it, so it *is*; hear it, and know thou it for thy good. *Job 5: 17-27.*

I am as a wonder unto many; but thou *art* my strong refuge. Let my mouth be filled *with* thy praise *and with* thy honor all the day. Cast me not off in the time of old age; forsake me not when my strength faileth. My mouth shall shew forth thy righteousness *and* thy salvation all the day; for I know not the numbers *thereof*. I will go in the strength of the Lord God: I will make mention of thy righteousness, *even of thine only*. O God, thou hast taught me from my youth: and hitherto have I declared thy wondrous works. Now also when I am old and grayheaded, O God, forsake me not; until I have shewed thy strength unto *this* generation, *and* thy power to every one *that* is to come. Thy righteousness also, O God, *is* very high, who hast done great things: O God, who *is* like unto thee! *Thou*, which hast shewed me great and sore troubles, shalt quicken me again, and shalt bring me up again from the depths of the earth. Thou shalt increase my greatness, and comfort me on every side. *Ps. 71: 7-9. 15-21.*

Out of the depths have I cried unto thee, O LORD. Lord, hear my voice: let thine ears be attentive to the voice of my supplications. If thou, LORD, shouldest mark iniquities, O LORD, who shall stand? But *there is* forgiveness with thee, that thou mayest be feared. I wait for the LORD, my soul doth wait,

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and in his word do I hope. My soul waiteth for the Lord more than they that watch for the morning: *I say, more than* they that watch for the morning. Let Israel hope in the LORD: for with the LORD *there is* mercy, and with him *is* plenteous redemption. And he redeem Israel from all his iniquities.

Ps. 130.

SORROW COMFORTED.

To whom then will ye liken me, or shall I be equal? saith the Holy One. Lift up your eyes on high, and behold who hath created these *things*, that bringeth out their host by number: he calleth them all by names by the greatness of his might, for that *he is* strong in power; not one faileth. Why sayest thou, O Jacob, and speakest, O Israel, My way is hid from the LORD, and my judgment is passed over from my God? Hast thou not knowu? hast thou not heard, *that* the everlasting God, the LORD, the Creator of the ends of the earth, fainteth not, neither is weary? *there is* no searching of his understanding. He giveth power to the faint; and to *them that have* no might he increaseth strength. Even the youths shall faint and be weary, and the young men shall utterly fall: but they that wait upon the LORD shall renew *their* strength; they shall mount up with wings as eagles; they shall run, and not be weary; *and* they shall walk, and not faint.

Isa. 40: 25-31.

And lest I should be exalted above measure through the abundance of the revelations, there was given to me a thorn in the flesh, the messenger of

Sorrow Comforted.

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Satan to buffet me, lest I should be exalted above measure. For this thing I besought the Lord thrice, that it might depart from me. And he said unto me, My grace is sufficient for thee: for my strength is made perfect in weakness. Most gladly therefore will I rather glory in my infirmities, that the power of Christ may rest upon me. Therefore I take pleasure in infirmities, in reproaches, in necessities, in persecutions, in distresses for Christ's sake: for when I am weak, then am I strong. *2 Cor. 12: 7-10.*

My son, despise not thou the chastening of the Lord, nor faint when thou art rebuked of him: for whom the Lord loveth he chasteneth, and scourgeth every son whom he receiveth. If ye endure chastening, God dealeth with you as with sons; for what son is he whom the father chasteneth not? But if ye be without chastisement, whereof all are partakers, then are ye bastards, and not sons. Furthermore, we have had fathers of our flesh which corrected *us*, and we gave *them* reverence: shall we not much rather be in subjection unto the Father of spirits, and live? For they verily for a few days chastened *us* after their own pleasure; but he for our profit, that *we* might be partakers of his holiness. Now no chastening for the present seemeth to be joyous, but grievous, nevertheless, afterward it yieldeth the peaceable fruit of righteousness unto them which are exercised thereby. *Heb. 12: 3-11.*

Seeing ye have purified your souls in obeying the truth through the Spirit unto unfeigned love of the brethren, *see that ye* love one another with a pure

heart fervently: being born again, not of corruptible seed, but of incorruptible, by the word of God, which liveth and abideth for ever. For all flesh *is* as grass, and all the glory of man as the flower of grass. The grass withereth, and the flower thereof falleth away: but the word of the Lord endureth for ever. And this is the word which by the gospel is preached unto you. *1 Pet. 1: 22-25.*

HOLY LIVING.

Let your loins be girded about, and *your* lights burning; and ye yourselves like unto men that wait for their lord, when he will return from the wedding; that, when he cometh and knocketh, they may open unto him immediately. Blessed *are* those servants whom the lord when he cometh shall find watching; verily I say unto you, that he shall gird himself, and make them sit down to meat, and will come forth and serve them. And if he shall come in the second watch, or come in the third watch, and find *them* so, blessed are those servants. And this know, that if the goodman of the house had known what hour the thief would come, he would have watched, and not have suffered his house to be broken through. Be ye therefore ready also; for the Son of man cometh at an hour when ye think not. Then Peter said unto him, Lord, speakest thou this parable unto us, or even to all? And the Lord said, Who then is that faithful and wise steward, whom *his* lord shall make ruler over his household, to give *them* *their* portion of meat in due season? Blessed *is* that ser-

vant, whom his lord when he cometh shall find so doing. Of a truth I say unto you, that he will make him ruler over all that he hath. *Luke 12: 35-44.*

Hear, ye children, the instruction of a father, and attend to know understanding. For I give you good doctrine, forsake ye not my law. For I was my father's son, tender and only *beloved* in the sight of my mother. He taught me also, and said unto me, Let thine heart retain my words: keep my commandments, and live. Get wisdom, get understanding: forget *it* not; neither decline from the words of my mouth. Forsake her not, and she shall preserve thee: love her, and she shall keep thee. Wisdom *is* the principal thing; *therefore* get wisdom: and with all thy getting get understanding. Exalt her, and she shall promote thee: she shall bring thee to honor when thou dost embrace her. She shall give to thine head an ornament of grace: a crown of glory shall she deliver to thee. Hear, O my son, and receive my sayings; and the years of thy life shall be many. I have taught thee in the way of wisdom; I have led thee in right paths. When thou goest, thy steps shall not be straitened; and when thou runnest, thou shalt not stumble. Take fast hold of instruction; let *her* not go: keep her: for she *is* thy life. My son, attend to my words; incline thine ear unto my sayings. Let them not depart from thine eyes; keep them in the midst of thine heart. For they *are* life unto those that find them, and health to all their flesh. Keep thy heart with all diligence; for out of it *are* the issues of life. Put away from thee a froward mouth, and perverse

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lips put far from thee. Let thine eyes look right on, and let thine eyelids look straight before thee. Ponder the path of thy feet, and let all thy ways be established. Turn not to the right hand nor to the left: remove thy foot from evil. *Prov. 4: 1-13.*
20-27.

I beseech you therefore, brethren, by the mercies of God, that ye present your bodies a living sacrifice, holy, acceptable unto God, *which is* your reasonable service. And be not conformed to this world: but be ye transformed by the renewing of your mind, that ye may prove what *is* that good, and acceptable, and perfect will of God. *Rom. 12: 1-2.*

Finally, my brethren, be strong in the Lord, and in the power of his might. Put on the whole armor of God, that ye may be able to stand against the wiles of the devil. For we wrestle not against flesh and blood, but against principalities, against powers, against the rulers of the darkness of this world, against spiritual wickedness in high *places*. Wherefore take unto you the whole armor of God, that ye may be able to withstand in the evil day, and having done all, to stand. Stand therefore, having your loins girt about with truth, and having on the breastplate of righteousness; and your feet shod with the preparation of the gospel of peace; above all, taking the shield of faith, wherewith ye shall be able to quench all the fiery darts of the wicked. And take the helmet of salvation, and the sword of the Spirit, which is the word of God. *Eph. 6: 10-18.*

If ye then be risen with Christ, seek those things which are above, where Christ sitteth on the right

hand of God. Set your affection on things above, not on things on the earth. For ye are dead, and your life is hid with Christ in God. When Christ, *who is* our life, shall appear, then shall ye also appear with him in glory. *Col. 3: 1-4.*

But of the times and the seasons, brethren, ye have no need that I write unto you. For yourselves know perfectly that the day of the Lord so cometh as a thief in the night. For when they shall say, Peace and safety; then sudden destruction cometh upon them, as travail upon a woman with child; and they shall not escape. But ye, brethren, are not in darkness, that that day should overtake you as a thief. Ye are all the children of light, and the children of the day: we are not of the night, nor of darkness. Therefore let us not sleep, as *do* others; but let us watch and be sober, For they that sleep sleep in the night; and they that be drunken are drunken in the night. But let us, who are of the day, be sober, putting on the breastplate of faith and love; and for a helmet, the hope of salvation. For God hath not appointed us to wrath, but to obtain salvation by our Lord Jesus Christ, who died for us, that, whether we wake or sleep, we should live together with him. Wherefore comfort yourselves together, and edify one another, even as also ye do. *1 Thess. 5: 1-11.*

HOPE IN CHRIST.

Let not your heart be troubled: ye believe in God, believe also in me. In my Father's house are many mansions: if *it were* not so, I would have told you.

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I go to prepare a place for you. And if I go and prepare a place for you, I will come again, and receive you unto myself ; that where I am, *there* ye may be also. And whither I go ye know, and the way ye know. Thomas saith unto him, Lord, we know not whither thou goest ; and how can we know the way ? Jesus saith unto him, I am the way, the truth, and the life : no man cometh to the Father, but by me. If ye love me, keep my commandments. And I will pray the Father, and he shall give you another Comforter, that he may abide with you for ever ; *even* the Spirit of truth ; whom the world cannot receive, because it seeth him not, neither knoweth him : for he dwelleth with you, and shall be in you. I will not leave you comfortless : I will come to you. Yet a little while, and the world seeth me no more ; but ye see me : because I live, ye shall live also. At that day ye shall know that I am in my Father, and ye in me, and I in you. He that hath my commandments, and keepeth them, he it is that loveth me : and he that loveth me shall be loved of my Father, and I will love him, and will manifest myself to him. *John 14: 1-6, 15-21.*

Verily, verily, I say unto you, He that entereth not by the door into the sheepfold, but climbeth up some other way, the same is a thief and a robber. But he that entereth in by the door is the shepherd of the sheep. To him the porter openeth : and the sheep hear his voice : and he calleth his own sheep by name, and leadeth them out. And when he putteth forth his own sheep, he goeth before them, and the sheep follow him : for they know his voice. And

a stranger will they not follow, but will flee from him: for they know not the voice of strangers. This parable spake Jesus unto them; but they understood not what things they were which he spake unto them. Then said Jesus unto them again, Verily, verily, I say unto you, I am the door of the sheep. All that ever came before me are thieves and robbers: but the sheep did not hear them. I am the door: by me if any man enter in, he shall be saved, and shall go in and out and find pasture. The thief cometh not, but for to steal, and to kill, and to destroy: I am come that they might have life, and that they might have it more abundantly. I am the good shepherd: the good shepherd giveth his life for the sheep. But he that is a hireling, and not the shepherd, whose own the sheep are not, seeth the wolf coming, and leaveth the sheep, and fleeth; and the wolf catcheth them, and scattereth the sheep. The hireling fleeth, because he is a hireling, and careth not for the sheep. I am the good shepherd, and know my *sheep*, and am known of mine. As the Father knoweth me, even so know I the Father; and I lay down my life for the sheep. And other sheep I have, which are not of this fold: them also I must bring, and they shall hear my voice; and there shall be one fold, *and* one shepherd. . . . My sheep hear my voice, and I know them, and they follow me: and I give unto them eternal life; and they shall never perish, neither shall any *man* pluck them out of my hand. My Father, which gave *them* me, is greater than all; and no *man* is able to pluck *them* out of my Father's hand. *John 10: 1-16, 27-29.*

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For I reckon that the sufferings of this present time *are* not worthy *to be compared* with the glory which shall be revealed in us. For the earnest expectation of the creature waiteth for the manifestation of the sons of God. For the creature was made subject to vanity, not willingly, but by reason of him who hath subjected *the same* in hope ; because the creature itself also shall be delivered from the bondage of corruption into the glorious liberty of the children of God. For we know that the whole creation groaneth and travaileth in pain together until now. And not only *they*, but ourselves also, which have the first fruits of the Spirit, even we ourselves groan within ourselves, waiting for the adoption, *to wit*, the redemption of our body. For we are saved by hope ; but hope that is seen is not hope : for what a man seeth, why doth he yet hope for ? But if we hope for that we see not, *then* do we with patience wait for *it*. Likewise the Spirit also helpeth our infirmities : for we know not what we should pray for as we ought : but the Spirit itself maketh intercession for us with groanings which cannot be uttered. And he that searcheth the hearts knoweth what *is* the mind of the Spirit, because he maketh intercession for the saints according to *the will of God*. And we know that all things work together for good to them that love God, to them who are the called according to *his* purpose. For whom he did foreknow, he also did predestinate *to be* conformed to the image of his Son, that he might be the firstborn among many brethren. Moreover, whom he did predestinate, them he also called : and whom he called, them he also

justified: and whom he justified, them he also glorified. What shall we then say to these things? If God *be* for us, who *can be* against us? He that spared not his own Son, but delivered him up for us all, how shall he not with him also freely give us all things? Who shall lay anything to the charge of God's elect? *It is* God that justifieth. Who *is* he that condemneth? *It is* Christ that died, yea rather, that is risen again, who is even at the right hand of God, who also maketh intercession for us. Who shall separate us from the love of Christ? *shall* tribulation, or distress, or persecution, or famine, or nakedness, or peril, or sword? As it is written, For thy sake we are killed all the day long; we are accounted as sheep for the slaughter. Nay, in all these things we are more than conquerors through him that loved us. For I am persuaded, that neither death, nor life, nor angels, nor principalities, nor powers, nor things present, nor things to come, nor height, nor depth, nor any other creature, shall be able to separate us from the love of God, which is in Christ Jesus our Lord. *Rom. 8: 18-39.*

For God, who commanded the light to shine out of darkness, hath shined in our hearts, to *give* the light of the knowledge of the glory of God in the face of Jesus Christ. But we have this treasure in earthen vessels, that the excellency of the power may be of God, and not of us. *We are* troubled on every side, yet not distressed; *we are* perplexed, but not in despair; persecuted, but not forsaken; cast down, but not destroyed; always bearing about in the body the dying of the Lord Jesus, that the life

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also of Jesus might be made manifest in our body. For we which live are always delivered unto death for Jesus' sake, that the life also of Jesus might be made manifest in our mortal flesh. So then death worketh in us, but life in you. We having the same spirit of faith, according as it is written, I believed, and therefore have I spoken; we also believe, and therefore speak; knowing that he which raised up the Lord Jesus shall raise up us also by Jesus, and shall present *us* with you. For all things *are* for your sakes, that the abundant grace might through the thanksgiving of many redound to the glory of God. For which cause we faint not; but though our outward man perish, yet the inward *man* is renewed day by day. For our light affliction, which is but for a moment, worketh for us a far more exceeding and eternal weight of glory; while we look not at the things which are seen, but at the things which are not seen: for the things which are seen *are* temporal; but the things which are not seen *are* eternal.
2 Cor. 4: 6-18.

For we know that if our earthly house of *this* tabernacle were dissolved, we have a building of God, an house not made with hands, eternal in the heavens. For in this we groan, earnestly desiring to be clothed upon with our house which is from heaven, if so be that being clothed we shall not be found naked. For we that are in *this* tabernacle do groan, being burdened: not for that we would be unclothed, but clothed upon, that mortality might be swallowed up of life. Now he that hath wrought us for the selfsame thing *is* God, who also hath given

unto us the earnest of the Spirit. Therefore *we are* always confident, knowing that, whilst we are at home in the body, we are absent from the Lord: (for we walk by faith, not by sight:) we are confident, *I say*, and willing rather to be absent from the body and to be present with the Lord. Wherefore we labor, that, whether present or absent, we may be accepted of him. For we must all appear before the judgment-seat of Christ; that every one may receive the things *done* in *his* body, according to that he hath done, whether *it be* good or bad. *2 Cor. 5: 1-10.*

For I am now ready to be offered, and the time of my departure is at hand. I have fought a good fight, I have finished *my* course, I have kept the faith: henceforth there is laid up for me a crown of righteousness, which the Lord, the righteous judge, shall give me at that day: and not to me only, but unto all them also that love his appearing. *2 Tim. 4: 6.*

For ye are not come unto the mount that might be touched, and that burned with fire, nor unto blackness, and darkness, and tempest, and the sound of a trumpet, and the voice of words; which *voice* they that heard entreated that the word should not be spoken unto them any more: (for they could not endure that which was commanded, And if so much as a beast touch the mountain, it shall be stoned, or thrust through with a dart: and so terrible was the sight, *that* Moses said, I exceedingly fear and quake:) but ye are come unto mount Sion, and unto the city of the living God, the heavenly

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Jerusalem, and to an innumerable company of angels, to the general assembly and church of the firstborn, which are written in heaven, and to God the Judge of all, and to the spirits of just men made perfect, and to Jesus the mediator of the new covenant, and to the blood of sprinkling, that speaketh better things than *that* of Abel. *Heb.* 12: 18-24.

Wherefore gird up the loins of your mind, be sober, and hope to the end for the grace that is to be brought unto you at the revelation of Jesus Christ; as obedient children, not fashioning yourselves according to the former lusts in your ignorance: but as he which hath called you is holy, so be ye holy in all manner of conversation; because it is written, Be ye holy; for I am holy. And if ye call on the Father, who without respect of persons judgeth according to every man's work, pass the time of your sojourning *here* in fear: forasmuch as ye know that ye were not redeemed with corruptible things, as silver and gold, from your vain conversation *received* by tradition from your fathers; but with the precious blood of Christ, as of a lamb without blemish and without spot: who verily was foreordained before the foundation of the world, but was manifest in these last times for you, who by him do believe in God, that raised him up from the dead, and gave him glory; that your faith and hope might be in God. *1 Pet.* 1: 13-21.

THE RESURRECTION.

In the end of the sabbath, as it began to dawn toward the first *day* of the week, came Mary Magdalene and the other Mary to see the sepulchre.

Resurrection.

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And behold, there was a great earthquake: for the angel of the Lord descended from heaven, and came and rolled back the stone from the door, and sat upon it. His countenance was like lightning, and his raiment white as snow: and for fear of him the keepers did shake, and became as dead *men*. And the angel answered and said unto the women, Fear not ye: for I know that ye seek Jesus, which was crucified. He is not here: for he is risen, as he said. Come, see the place where the Lord lay. And go quickly, and tell his disciples that he is risen from the dead; and, behold, he goeth before you into Galilee; there shall ye see him: lo, I have told you. And they departed quickly from the sepulchre with fear and great joy; and did run to bring his disciples word. And as they went to tell his disciples, behold, Jesus met them, saying, All hail. And they came and held him by the feet and worshipped him. Then said Jesus unto them, Be not afraid: go tell my brethren that they go into Galilee, and there shall they see me. *Matt. 28: 1-10.*

Moreover, brethren, I declare unto you the gospel which I preached unto you, which also ye have received, and wherein ye stand; by which also ye are saved, if ye keep in memory what I preached unto you, unless ye have believed in vain. For I delivered unto you first of all that which I also received, how that Christ died for our sins according to the scriptures; and that he was buried, and that he rose again the third day according to the scriptures; and that he was seen of Cephas, then of the twelve: after that, he was seen of above five hun-

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dred brethren at once ; of whom the greater part remain unto this present, but some are fallen asleep. After that, he was seen of James ; then of all the apostles. And last of all he was seen of me also, as of one born out of due time. *1 Cor. 15: 1-8.*

Now if Christ be preached that he rose from the dead, how say some among you that there is no resurrection of the dead? But if there be no resurrection of the dead, then is Christ not risen : and if Christ be not risen, then is our preaching vain, and your faith is also vain. Yea, and we are found false witnesses of God ; because we have testified of God that he raised up Christ : whom he raised not up, if so be that the dead rise not. For if the dead rise not, then is not Christ raised : And if Christ be not raised, your faith is vain ; ye are yet in your sins. Then they also which have fallen asleep in Christ are perished. If in this life only we have hope in Christ, we are of all men most miserable. But now is Christ risen from the dead, and become the firstfruits of them that slept. For since by man came death, by man came also the resurrection of the dead. For as in Adam all die, even so in Christ shall all be made alive. But every man in his own order : Christ the firstfruits ; afterward they that are Christ's at his coming. *1 Cor. 15: 12-28.*

But some man will say, How are the dead raised up? and with what body do they come? Thou fool, that which thou sowest is not quickened, except it die : and that which thou sowest, thou sowest not that body that shall be, but bare grain, it may chance of wheat, or of some other grain : but God

Resurrection.

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giveth it a body as it hath pleased him, and to every seed his own body. All flesh *is* not the same flesh : but *there is* one *kind of* flesh of men, another flesh of beasts, another of fishes, *and* another of birds. *There are* also celestial bodies, and bodies terrestrial : but the glory of the celestial *is* one, and the *glory* of the terrestrial *is* another. *There is* one glory of the sun, and another glory of the moon, and another glory of the stars ; for *one* star differeth from *another* star in glory. So also *is* the resurrection of the dead. It is sown in corruption, it is raised in incorruption ; it is sown in dishonor, it is raised in glory ; it is sown in weakness, it is raised in power ; it is sown a natural body, it is raised a spiritual body. There is a natural body, and there is a spiritual body. And so it is written, The first man Adam was made a living soul : the last Adam *was made* a quickening spirit. Howbeit that *was* not first which is spiritual, but that which is natural ; and afterward that which is spiritual. The first man *is of* the earthly, earthly : the second man *is* the Lord from heaven. As *is* the earthly, such *are* they also that are earthly : and as *is* the heavenly, such *are* they also that are heavenly. And as we have borne the image of the earthly, we shall also bear the image of the heavenly. Now this I say, brethren, that flesh and blood cannot inherit the kingdom of God ; neither doth corruption inherit incorruption. 1 Cor. 15 : 35-50.

Behold, I shew you a mystery : We shall not all sleep, but we shall all be changed, in a moment, in the twinkling of an eye, at the last trump : for the trumpet shall sound, and the dead shall be raised

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incorruptible, and we shall be changed. For this corruptible must put on incorruption, and this mortal *must* put on immortality. So when this corruptible shall have put on incorruption, and this mortal shall have put on immortality, then shall be brought to pass the saying that is written, Death is swallowed up in victory. O death, where *is* thy sting? O grave, where *is* thy victory? The sting of death *is* sin; and the strength of sin *is* the law. But thanks *be* to God, which giveth us the victory through our Lord Jesus Christ. Therefore, my beloved brethren, be ye steadfast, unmoveable, always abounding in the work of the Lord, forasmuch as ye know that your labor is not in vain in the Lord. 1 Cor. 15: 51-58.

I would not have you to be ignorant, brethren, concerning them which are asleep, that ye sorrow not, even as others which have no hope. For if we believe that Jesus died and rose again, even so them also which sleep in Jesus, will God bring with him. For this we say unto you by the word of the Lord, that we which are alive *and* remain unto the coming of the Lord shall not prevent them which are asleep. For the Lord himse'f shall descend from heaven with a shout, with the voice of the archangel, and with the trump of God: and the dead in Christ shall rise first: then we which are alive *and* remain shall be caught up together with them in the clouds, to meet the Lord in the air: and so shall we ever be with the Lord. Wherefore comfort one another with these words. 1 Thess. 4: 13-18.

FUTURE GLORY.

After this I beheld, and, lo, a great multitude, which no man could number, of all nations, and kindreds, and people, and tongues, stood before the throne, and before the Lamb, clothed with white robes, and palms in their hands ; and cried with a loud voice, saying, Salvation to our God which sitteth upon the throne and unto the Lamb. And all the angels stood round about the throne, and *about* the elders and the four beasts, and fell before the throne on their faces, and worshipped God, saying, Amen : Blessing, and glory, and wisdom, and thanksgiving, and honor, and power, and might, *be* unto our God for ever and ever. Amen. And one of the elders answered, saying unto me, What are these which are arrayed in white robes ? and whence came they ? And I said unto him, Sir, thou knowest. And he said to me, These are they which came out of great tribulation, and have washed their robes, and made them white in the blood of the Lamb. Therefore are they before the throne of God, and serve him day and night in his temple : and he that sitteth on the throne shall dwell among them. They shall hunger no more, neither thirst any more ; neither shall the sun light on them, nor any heat. For the Lamb which is in the midst of the throne shall feed them, and shall lead them unto living fountains of waters : and God shall wipe away all tears from their eyes. *Rev. 7: 9-17.*

And after these things I heard a great voice of much people in heaven, saying, Alleluia ; Salvation, and glory, and honor, and power, unto the Lord our God : for true and righteous *are* his judgments ;

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and the four and twenty elders and the four beasts fell down and worshipped God that sat on the throne, saying, Amen ; Alleluia. And a voice came out of the throne, saying, Praise our God, all ye his servants, and ye that fear him, both small and great. And I heard as it were the voice of many waters, and as the voice of mighty thunderings, saying, Alleluia : for the Lord God omnipotent reigneth. Let us be glad and rejoice, and give honor to him : for the marriage of the Lamb is come, and his wife hath made herself ready. And to her was granted that she should be arrayed in fine linen, clean and white : for the fine linen is the righteousness of saints. And he saith unto me, Write, Blessed are they which are called unto the marriage supper of the Lamb. *Rev. 19: 1-9.*

And I saw heaven opened, and behold a white horse ; and he that sat upon him *was* called Faithful and True, and in righteousness he doth judge and make war. His eyes *were* as a flame of fire, and on his head *were* many crowns ; and he had a name written, that no man knew, but he himself. And he *was* clothed with a vesture dipped in blood : and his name is called The Word of God. And the armies *which were* in heaven followed him upon white horses, clothed in fine linen, white and clean. And out of his mouth goeth a sharp sword, that with it he should smite the nations ; and he shall rule them with a rod of iron : and he treadeth the winepress of the fierceness and wrath of Almighty God. And he hath on *his* vesture and on his thigh a name written, KING OF KINGS, AND LORD OF LORDS. *Rev. 19: 11-16.*

And I saw a new heaven and a new earth : for the first heaven and the first earth were passed away ; and there was no more sea. And I John saw the holy city, new Jerusalem, coming down from God out of heaven, prepared as a bride adorned for her husband. And I heard a great voice out of heaven saying, Behold, the tabernacle of God *is* with men, and he will dwell with them, and they shall be his people, and God himself shall be with them, *and be* their God. And God shall wipe away all tears from their eyes ; and there shall be no more death, neither sorrow, nor crying, neither shall there be any more pain : for the former things are passed away. And he that sat upon the throne said, Behold, I make all things new. And he said unto me, Write : for these words are true and faithful. And he said unto me, It is done. I am Alpha and Omega, the beginning and the end. I will give unto him that is athirst of the fountain of the water of life freely. He that overcometh shall inherit all things ; and I will be his God, and he shall be my son. *Rev. 21: 1-7.*

And I saw no temple therein : for the Lord God Almighty and the Lamb are the temple of it. And the city had no need of the sun, neither of the moon, to shine in it : for the glory of God did lighten it, and the Lamb *is* the light thereof. And the nations of them which are saved shall walk in the light of it ; and the kings of the earth do bring their glory and honor into it. And the gates of it shall not be shut at all by day : for there shall be no night there. And they shall bring the glory and

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honor of the nations into it. And there shall in no wise enter into it anything that defileth, neither *whatsoever* worketh abomination, or *maketh* a lie: but they which are written in the Lamb's book of life. *Rev. 21: 22-27.*

And he shewed me a pure river of water of life, clear as crystal, proceeding out of the throne of God and of the Lamb. In the midst of the street of it, and on either side of the river, *was there* the tree of life, which bare twelve *manner of* fruits, *and* yielded her fruit every month: and the leaves of the tree *were* for the healing of the nations. And there shall be no more curse: but the throne of God and of the Lamb shall be in it; and his servants shall serve him: and they shall see his face; and his name *shall be* in their foreheads. And there shall be no night there; and they need no candle, neither light of the sun; for the Lord God giveth them light: and they shall reign for ever and ever. And he said unto me, These sayings *are* faithful and true: and the Lord God of the holy prophets sent his angel to shew unto his servants the things which must shortly be done. Behold, I come quickly: blessed *is* he that keepeth the sayings of the prophecy of this book. And, behold, I come quickly; and my reward *is* with me, to give every man according as his work shall be. I am Alpha and Omega, the beginning and the end, the first and the last. Blessed *are* they that do his commandments, that they may have right to the tree of life, and may enter in through the gates into the city. *Rev. 22: 1-7, 12-14.*

There is a reaper whose name is Death,
And with his sickle keen
He reaps the bearded grain at a breath,
And the flowers that grow between.

• • • • •
And the mother gave, in tears and pain,
The flowers she most did love ;
She knew she would see them all again
In the fields of light above.—*Longfellow.*

She thought our good-night kiss was given,
And like a lily her life did close ;
Angels uncurtained that repose,
And the next waking dawned in heaven.

—*Gerald Massey.*

As the sweet flower that scents the morn,
But withers in the rising day,
Thus lovely was this infant's dawn,
Thus swiftly fled its life away.—*Cunningham.*

Now like a dew-drop shrined
Within a crystal stone,
Thou'rt safe in heaven, my dove !
Safe with the Source of love,
The Everlasting One.

And when the hour arrives
From flesh that sets me free
Thy spirit may await,
The first at heaven's gate,
To meet and welcome me.—*Mrs. Southey.*

Tender Shepherd. Thou hast stilled
Now Thy little lamb's brief weeping ;
Ah ! how peaceful, pale, and mild
In its narrow bed 'tis sleeping ;
And no sign of anguish sore
Heaves that little bosom more.—*Anon.*

There is no flock, howsoever tended,
But one dead lamb is there !
There is no fireside, howsoe'er defended,
But has one vacant chair.—*Longfellow.*

POETICAL EXTRACTS.

O those little, those little blue shoes !
Those shoes no little feet use.
O the price were high
That those shoes would buy,
Those little blue unused shoes !

As they lie before her there,
There babbles from chair to chair
A sweet little face
That's a gleam in the place,
With its little gold curls of hair.

Then O, wonder not that her heart
From all else would part
Than those tiny blue shoes
That no little feet use.
And whose sight makes such fond tears start.

William G. Bennett.

Death found a strange beauty on that polished brow,
And dashed it out. There was a tint of rose
O'er cheek and lips. He touched the veins with ice,
And the rose faded.

Forth from those blue eyes
There spake a wistful tenderness, a doubt
Whether to grieve or sleep, which innocence
Alone may wear. With ruthless haste he bound
The silken fringes of those curtaining lids
Forever.

There had been a murmuring sound,
With which the babe could claim its mother's ear,
Charming her even to tears. The spoiler set
The seal of silence.

But there beamed a smile,
So fixed, so holy, from that cherub brow.
Death gazed, and left it there. He dared not steal
The signet ring of heaven.—*Mrs. Sigourney.*

Death lies on her like an untimely frost
Upon the sweetest flower of all the field.

—Shakespeare.

We watched her breathing through the night,
Her breathing soft and low;
As in her breast the wave of life
Kept heaving to and fro.

Our very hopes belied our fears,
Our fears our hopes belied;
We thought her dying when she slept,
And sleeping when she died.—Hood.

There fell upon the house a sudden gloom,
A shadow on those features fair and thin;
And, softly from that hushed and darkened room,
Two angels issued, when but one went in.

—Longfellow.

Death should come
Gently to one of gentle mould like thee,
As light winds, wandering through groves of bloom,
Detach the delicate blossoms from the tree.
Close thy sweet eyes calmly, and without a pain—
And we will trust in God to see thee yet again.—Bryant.

Her suffering ended with the day;
Yet lived she at its close,
And breathed the long, long night away
In statue-like repose.
But when the sun, in all his state,
Illumed the eastern skies,
She passed through glory's morning gate,
And walked in paradise.—James Aldrich.

Sleep that no pain shall wake,
Night that no morn shall break,
Till joy shall overtake
Her perfect calm.—Christina G. Rossetti.

Yes, the sweet Gardener hath borne her hence,
Nor must we ask to take her thence away;
Thou shalt behold her, in some coming hour,
Full blossomed in his fields of cloudless day.

—Harriet Beecher Stowe.

POETICAL EXTRACTS.

'Tis thine to curb the passions' maddening sway
And wipe the mourner's bitter tear away;
'Tis thine to soothe when hope itself has fled,
And cheer with angel smile the sufferer's bed;
To give to earth its charm or life its zest,
One only task to bless and to be blest.—*Graham.*

Unveil thy bosom, faithful tomb:
Take this new treasure to thy trust,
And give these sacred relics room
To slumber in the silent dust.—*Longfellow.*

O why should Memory, veiled with gloom
And like a sorrowing mourner craped,
Sit weeping o'er our empty tomb.

Whose captives have escaped?
'Tis but a mound—and will be mossed
Whene'er the summer grass appears:
The loved, though wept, are never lost;
We only lose—our tears.—*Anon.*

The dear Lord's best interpreters
Are humble human souls;
The gospel of a life like hers
Is more than books or scrolls.—*Whittier.*

The mother, in her office, holds the key
Of the soul; and she it is who stamps the coin
Of character, and makes the being who would be a savage,
But for her gentle cares, a Christian man:
Then crown her the queen of the world.—*Old Play.*

No single virtue we could most commend.
Whether the wife, the mother, or the friend;
For she was all in that supreme degree
That as no one prevailed so all was she,
The several parts lay hidden in the piece.
The occasion but exerted that or this.—*Dryden.*

Soft as the memory of buried love;
Pure as the prayer which childhood wafts above.—*Byron.*

Woman's empire, holier, more refined,
Moulds, moves, and sways the fallen yet God-breathed mind,
Lifting the earth-crushed heart to hope and heaven.—*Hall.*

A lady with a lamp shall stand
In the great history of the land,
A noble type of good
Heroic womanhood.—*Longfellow.*

Go to the grave ; at noon from labor cease ;
Rest on thy sheaves ; thy harvest work is done.
Come from the heat of battle, and in peace,
Soldier, go home ; with thee the fight is won.

—*Montgomery.*

The chamber where the good man meets his fate
Is privileged beyond the common walk
Of virtuous life, quite in the verge of heaven.

—*Young.*

Lives of great men all remind us
We can make our lives sublime,
And, departing, leave behind us
Footprints on the sands of time.—*Longfellow.*

The pains of death are passed,
Labor and sorrows cease ;
And life's long warfare closed at last,
His soul is found in peace.
Soldier of Christ, well done !
Praise be thy new employ !
And while eternal ages run,
Rest in thy Saviour's joy.—*Montgomery.*

Good-by, proud world ! I'm going home.
Thou art not my friend ; I am not thine.
Too long through weary crowds I roam—
A river ark on the ocean brine,
Too long I am tossed like the driven foam ;
But now, proud world, I am going home.

Let each man think himself an act of God,
His mind a thought, his life a breath of God.

A sacred spark created by His breath,
The immortal mind of man His image bears ;
A spirit living 'mid the forms of death,
Oppressed but not subdued by mortal cares.—*Davy.*

So live that when thy summons comes to join
The innumerable caravan that moves
To the pale realms of shade, where each shall take
His chamber in the silent halls of death,
Thou go not like the quarry slave at night,
Scourged to his dungeon, but sustained and soothed
By an unfaltering trust approach thy grave
Like one who wraps the drapery of his couch
About him and lies down to pleasant dreams.—*Bryant.*

POETICAL EXTRACTS.

Two hands upon the breast,
And labor's done;
Two pale feet crossed in rest—
The race is won.—*Dinah M. Mulock.*

There is no death! what seems so is transition.
'This life of mortal breath
Is but a suburb of the life Elysian,
Whose portal we call death.—*Longfellow.*

Rest for the toiling hand,
Rest for the anxious brow,
Rest for the weary, wayworn feet,
Rest from all labor now.—*Anon.*

There's nothing terrible in death;
'Tis but to cast our robes away,
And sleep all night without a breath
To break repose till dawn of day.—*Montgomery.*

So nature deals with us, and takes away
Our playthings one by one, and by the hand
Leads us to rest so gently that we go
Scarce knowing if we wish to go or stay.—*Longfellow.*

Why all this toil for triumph of an hour?
What though we wade in wealth or soar in fame,
Earth's highest station ends in "Here he lies,"
And "Dust to dust" concludes our noblest song.
—*Anon.*

To die is landing on some quiet shore,
Where billows never break nor tempests roar;
Ere well we feel the friendly stroke 'tis o'er.—*Garth.*

There is a calm for those who weep,
A rest for lowly pilgrims found;
They softly lie and sweetly sleep
Low in the ground.—*Montgomery.*

And as she looked around she saw how
Death the consoler,
Laying his hand on many a heart, had
Healed it forever.—*Longfellow.*

God giveth his beloved sleep
So calm, within its silence deep,
As angel guards the watch did keep.—*Gerald Massey.*

POETICAL EXTRACTS.

The world recedes, it disappears !
Heaven opens on my eyes, my ears
With sounds seraphic ring.
Lend me your wings ! I mount ! I fly !
O grave, where is thy victory ?
O death, where is thy sting ?—*Pope.*

What is death ? 'Tis to be free,
No more to love or hope or fear,
To join the great equality ;
All, all alike are humbled there.
The mighty grave
Wraps lord and slave ;
Nor pride nor poverty dares come
Within that refuge home, the tomb.—*Croly.*

Oh, some seek bread—no more—life's mere subsistence :
And some seek wealth and ease—the common quest ;
And some seek fame, that hovers in the distance,
But all are seeking rest.—*Longbridge.*

Life ! we've been long together
Through pleasant and through cloudy weather ;
'Tis hard to part when friends are dear ;
Perhaps 't will cost a sigh, a tear.
Then steal away, give little warning,
Choose thine own time—
Say not “ good-night,” but in some brighter clime
Bid me “ Good-morning.”
—*Mrs. Barbauld.*

Sleep after toyle, port after stormie seas,
Ease after warre, death after life, does greatlie please.
—*Spenser.*

Now is done thy long day's work ;
Fold thy palms across thy breast,
Fold thine arms, turn to thy rest—*Tennyson.*

Ah Christ ! do thou within me speak,
For thou canst comfort best ;
The tower and stronghold of the weak,
The weary wanderer's rest ;
Our shadow in the noonday hours,
And when the tempest round us lowers,
Our shelter safe and blest.—*Gerhardt.*

POETICAL EXTRACTS.

Angels of Life and Death are His ;
Without His leave they pass no threshold o'er ;
Who then would wish or dare, believing this,
Against His messengers to shut the door ?

Jesus, while our hearts are bleeding
O'er the spoils that death has won,
We would at this solemn meeting
Calmly say, Thy will be done.

Let them die !
Let them die now, thy children ! so thy heart
Shall wear their beautiful image all undimmed
Within it to the last.—*Mrs. Hemans.*

Enters to-day
Another body in churchyard sod,
Another soul on the life in God.
His Christ was buried, and lives alway ;
Trust in Him and go your way.—*Dinah M. Mulock.*

Art thou weary, tender heart ?
Be glad of pain.
In sorrow sweetest things will grow,
As flowers in rain.
God watches, and thou wilt have sun
When clouds their perfect work have done.

Do not cheat thy heart, and tell her,
“ Grief will pass away ;
Hope for fairer times in future,
And forget to-day.”
Tell her, if you will, that sorrow
Need not come in vain ;
Tell her that the lesson taught her
Far outweighs the pain.
—*Adelaide A. Procter.*

I praise Thee while my days go on ;
I love Thee while my days go on ;
Through dark and dearth, through fire and frost,
With emptied armis and treasure lost,
I thank Thee while my days go on.

—*Elizabeth B. Browning.*

Resignation.

POETICAL EXTRACTS.

Angel of Patience ! sent to calm
Our feverish brows with cooling palm ;
To lay the storms of hope and fear,
And reconcile life's smile and tear,
The throbs of wounded pride to still,
And make our own our Father's will.—*Whittier.*

We must forsake, but Thou forsakest not ;
The tasks our hands let fall Thy hands upbear ;
Nothing is far from Thee ; no loneliest spot,
No grain of Christian's dust shall be forgot
Or in the resurrection lose its share.

The angels dug the grave of Moses deep ;
And no man knoweth his sepulcher to-day.
And the same guardian care shall watch and keep
The distant graves of those beloved who sleep
In Christ, and make them fair and safe alway.

—*Susan Coolidge.*

God is just. He burdens not
The shoulders of the sage ;
He pities him whose sight is dim ;
He turns no second page. [one,
There are two pages to the book. We men have read the
The other needs a spirit look in lands beyond the sun.

O home, sweet home ! I'll soon be there,
The bliss of the redeemed to share ;
Only a few more storms to bear ;
I'm nearing home.—*Mary D. James.*

One by one our friends pass o'er
To the bright and peaceful shore ;
And they join in glad surprise
The glorious anthem of the skies.—*E. Rinehart.*

Unanswered yet ? Faith cannot be unanswered.
Her feet were firmly planted on the rock ;
Amid the wildest storm she stands undaunted,
Nor quails before the loudest thunder shock.
She knows Omnipotence has heard her prayer,
And cries, " It shall be done, sometime, somewhere."
—*Robert Browning.*

POETICAL EXTRACTS.

O Paradise, O Paradise,
Who doth not crave for rest?
Who would not seek the happy land
Where they that love are blest?
Where loyal hearts and true
Stand ever in the light,
All rapture through and through
In God's most holy sight.—*Faber.*

She is not dead, the child of our affection—
But gone unto that school
Where she no longer needs our poor protection,
And Christ himself doth rule.—*Longfellow.*

There is a land where beauty cannot fade,
Nor sorrow dim the eye;
Where true love shall not droop nor be dismayed,
And none shall ever die.—*Mary Howitt.*

Ye stars are but the shining dust
Of my divine abode;
The pavement of those heavenly courts
Where I shall reign with God,—*Doddridge.*

There no sigh of memory swelleth,
There no tear of misery welleth,
Hearts will bleed and break no more.
Past is all the cold world's scorning,
Gone the night, and broke the morning,
Over all the golden shore.

We see but dimly through the mist and vapors;
Amid these earthly damps
What seem to us but sad funeral tapers
May be heaven's distant lamps.—*Longfellow.*

There is a world above
Where parting is unknown,
A whole eternity of love,
Formed for the good alone;
And faith beholds the dying here
Translated to that happier sphere.—*Montgomery.*

Yes, we all live to God!
Father, Thy chastening rod
So help us, Thine afflicted ones, to bear,
That in the spirit land,
Meeting at Thy right hand,
'Twill be our heaven to find that He is there.
—*Pierpont.*

I sit and think, when the sunset's gold
Is flushing river and hill and shore,
I shall one day stand by the water cold
And list for the sound of the boatman's oar.
I shall watch for a gleam of the flapping sail,
I shall hear the boat as it gains the strand,
I shall pass from sight with the boatman pale,
To the better shore of the spirit land.
I shall know the loved who have gone before,
And joyfully sweet will the meeting be,
When over the river, the peaceful river,
The angel of death shall carry me.

—*N. A. W. Priest.*

There is a calm for those who weep,
A rest for weary pilgrims found;
And while the moulderling ashes sleep,
Low in the ground,
The soul of origin divine,
God's glorious image freed from clay,
In Heaven's eternal sphere shall shine,
A star of day.—*Montgomery,*

Some day Love shall claim his own,
Some day Right ascend his throne,
Some day hidden truth be known;
Some day—some sweet day.—*Bates.*

Heaven, the perfection of all that can
Be said of thought, riches, delight, or harmony,
Health, beauty; and all those not subject to
The waste of time, but in their height eternal.

—*Shirley.*

Thrice happy world, where gilded toys
No more disturb our thoughts, no more pollute our joys!
There light and shade succeed no more by turns,
There reigns th' eternal sun with an unclouded ray,
There all is calm as night, yet all unclouded day,
And truth forever shines and love forever burns.—*Watts*

The song
Of Heaven is ever new, for daily thus,
And nightly, new discoveries are made
Of God's unbounded wisdom, power, and love,
Which give the understanding larger room
And swell the hymn with ever growing praise.

—*Pollock.*

COMMITTAL SERVICES.

OPENING SENTENCES.

Arriving at the grave the Minister shall read one or more of the opening sentences:

Yea, though I walk through the valley of the shadow of death, I will fear no evil: for thou *art* with me; thy rod and thy staff they comfort me.

Ps. 23: 4.

God *is* our refuge and strength, a very present help in trouble. Therefore will not we fear, though the earth be removed, and though the mountains be carried into the midst of the sea; *though* the waters thereof roar *and* be troubled, *though* the mountains shake with the swelling thereof. *Ps. 46: 1-3.*

As for man, his days *are* as grass: as a flower of the field, so he flourisheth. For the wind passeth over it, and it is gone; and the place thereof shall know it no more. But the mercy of the LORD *is* from everlasting to everlasting upon them that fear him, and his righteousness unto children's children.

Ps. 103: 15-17.

Marvel not at this: for the hour is coming, in the which all that are in the graves shall hear his voice, and shall come forth; they that have done good, unto the resurrection of life; and they that have done evil, unto the resurrection of damnation.

John 5: 28, 29.

Let not your heart be troubled: ye believe in God, believe also in me. In my Father's house are

Committal.

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many mansions: if *it were not so*, I would have told you. I go to prepare a place for you. And if I go and prepare a place for you, I will come again, and receive you unto myself; that where I am, *there ye may be also.* *John 14: 1-3.*

But I would not have you to be ignorant, brethren, concerning them which are asleep, that ye sorrow not, even as others which have no hope. For if we believe that Jesus died and rose again, even so them also which sleep in Jesus will God bring with him.

1 Thess. 4: 13, 14.

Then the Minister at his discretion shall make a brief ADDRESS,
and at the close of the same, while some one standing by casts earth upon the casket, he shall say the service of
COMMITTAL.

1. And now it becometh us, in resignation to the will of God our Heavenly Father, to commit the mortal part of the one we have loved, to the ground, *earth to earth, ashes to ashes, dust to dust*, thankful for His adorable gift of Christ our Saviour, who has abolished death and brought life and immortality to light through the gospel.

Or if it be a Christian person, the Minister may at his discretion use this form :

2. And now, dear friends, we have come to lay from our sight into its last resting place the form of one whom we have tenderly loved. Through our tears we rejoice, while we commit *his* body to the ground, *earth to earth, ashes to ashes, dust to dust*, that we can so confidently commit *his* soul to the God whom *he* loved and so faithfully served. Glory

FUNERAL SERVICES.

be to His holy name for the preaching of the gospel, for the hope of the resurrection and the promise of eternal life through Jesus Christ our Lord.

Then shall be said or sung :

I heard a voice from heaven saying unto me, Write, Blessed are the dead which die in the Lord from henceforth: Yea, saith the Spirit, that they may rest from their labors, and their works do follow them. *Rev. 14: 13.*

Then the Minister may invite all who are inclined to unite in repeating the

LORD'S PRAYER,

Or at his discretion pass directly to the regular

PRAYER,

*After which he will pronounce the following
BENEDICTION :*

Now the God of peace, that brought again from the dead our Lord Jesus, that great Shepherd of the sheep, through the blood of the everlasting covenant, make you perfect in every good work to do his will, working in you that which is well pleasing in his sight, through Jesus Christ; to whom be glory for ever and ever. Amen. *Heb. 13: 20, 21.*

FROM THE BOOK OF COMMON PRAYER.

When they are come to the grave, while the corpse is made ready to be laid into the earth, shall be sung or said :

Man that is born of a woman, hath but a short time to live, and is full of misery. He cometh up, and is cut down like a flower; he fleeth as it were a shadow and never continueth in one stay. In the midst of life we are in death: of whom may we

Committal.

FUNERAL SERVICES.

seek for succor, but of thee, O LORD, who for our sins art justly displeased? Yet, O Lord God most holy, O Lord most mighty, O holy and most merciful Saviour, deliver us not into the bitter pains of eternal death. Thou knowest, Lord, the secrets of our hearts; shut not thy merciful ears to our prayer; but spare us, Lord most holy, O God most mighty, O holy and merciful Saviour, thou most worthy Judge eternal, suffer us not at our last hour, for any pains of death, to fall from thee.

Then, while the earth shall be cast upon the body by some standing by, the Minister shall say :

Forasmuch as it hath pleased Almighty God, in His wise providence, to take out of this world the soul of our deceased *brother*, we therefore commit *his* body to the ground, earth to earth, ashes to ashes, dust to dust, looking for the general resurrection in the last day, and the life of the world to come through our Lord Jesus Christ; at whose second coming in glorious majesty to judge the world, the earth and the sea shall give up their dead; and the corruptible bodies of those who sleep in Him shall be changed, and made like unto His own glorious body; according to the mighty working whereby He is able to subdue all things unto Himself.

Then shall be said or sung :

I heard a voice from heaven, saying unto me, Write, From henceforth blessed are the dead who die in the Lord: Even so, saith the Spirit, for they rest from their labors.

FUNERAL SERVICES.

Then the Minister shall say the Lord's Prayer:

Our Father, who art in heaven, Hallowed be thy name. Thy kingdom come. Thy will be done on earth, as it is in heaven. Give us this day our daily bread. And forgive us our trespasses, as we forgive those who trespass against us. And lead us not into temptation, but deliver us from evil. *Amen.*

Then the Minister shall say one or both of the following prayers at his discretion:

Almighty God, with whom do live the spirits of those who depart hence in the Lord, and with whom the souls of the faithful, after they are delivered from the burden of the flesh, are in joy and felicity; we give Thee hearty thanks for the good examples of all those Thy servants, who, having finished their course in faith, do now rest from their labors. And we beseech Thee that we, with all those who are departed in the true faith of Thy holy name, may have our perfect consummation and bliss, both in body and soul, in Thy eternal and everlasting glory, through Jesus Christ our Lord. *Amen.*

O Merciful God, the Father of our Lord Jesus Christ, who is the resurrection and the life; in whom whosoever believeth shall live, though he die; and whosoever liveth and believeth in Him shall not die eternally; who also hast taught us by His holy apostle Saint Paul, not to be sorry, as men without hope, for those who sleep in Him; we humbly beseech Thee, O Father, to raise us from the death of sin unto the life of righteousness; that, when we shall depart this life, we may rest in Him; and that,

SCRIPTURAL BENEDICTIONS.

at the general resurrection in the last day, we may be found acceptable in Thy sight; and receive that blessing, which Thy well beloved Son shall then pronounce to all who love and fear Thee, saying, Come, ye blessed children of my Father, receive the kingdom prepared for you from the beginning of the world. Grant this, we beseech Thee, O Merciful Father, through Jesus Christ, our Mediator and Redeemer. Amen.

The grace of our Lord Jesus Christ, and the love of God, and the fellowship of the Holy Ghost, be with us all evermore. Amen.

SCRIPTURAL BENEDICTIONS.

For various occasions.

The LORD bless thee, and keep thee: the LORD make his face shine upon thee, and be gracious unto thee: the LORD lift up his countenance upon thee, and give thee peace. *Amen.* *Num. 6: 24-26.*

Behold, bless ye the LORD, all *ye* servants of the LORD, which by night stand in the house of the LORD. Lift up your hands *in* the sanctuary, and bless the LORD. The LORD that made heaven and earth bless thee out of Zion, *world without end.* *Amen.* *Ps. 134: 3.*

And now, brethren, I commend you to God, and to the word of his grace, which is able to build you up, and to give you an inheritance among all them which are sanctified, *forever.* *Amen.* *Acts 20: 32.*

SCRIPTURAL BENEDICTIONS.

Now the God of patience and consolation grant you to be like-minded one toward another according to Christ Jesus: that ye may with one mind *and* one mouth glorify God, even the Father of our Lord Jesus Christ, *now and evermore. Amen. Rom. 15: 5, 6.*

Now the God of hope fill you with all joy and peace in believing, that ye may abound in hope, through the power of the Holy Ghost. *Amen. Rom. 15: 13.*

The grace of our Lord Jesus Christ *be* with you all. *Amen. Rom. 16: 24.*

Grace *be* unto you, and peace, from God our Father, and *from* the Lord Jesus Christ, *now and forever. Amen. 1 Cor. 1: 3.*

The Lord Jesus Christ *be* with thy spirit. Grace *be* with you. *Amen. 2 Tim. 4: 22.*

Grace, mercy, *and* peace, from God our Father, and Jesus Christ our Lord, *be and abide with you all forever. Amen. 1 Tim. 1: 2.*

And the peace of God, which passeth all understanding, keep your hearts and minds through Christ Jesus, *forever and ever. Amen. Phil. 4: 7.*

But the God of all grace, who hath called us unto his eternal glory by Christ Jesus, after that ye have suffered a while, make you perfect, stablish, strengthen, settle *you*. To him *be* glory and dominion for ever and ever. *Amen. 1 Pet. 5: 10.*

SCRIPTURAL BENEDICTIONS.

But grow in grace, and *in* the knowledge of our Lord and Saviour Jesus Christ. To him *be* glory both now and for ever. Amen. 2 Pet. 3: 18.

Unto him that loved us, and washed us from our sins in his own blood, and hath made us kings and priests unto God and his Father; to him *be* glory and dominion for ever and ever. Amen. Rev. 1: 5.

The grace of the Lord Jesus Christ, and the love of God, and the communion of the Holy Ghost, *be* with you all. Amen. 2 Cor. 13: 14.

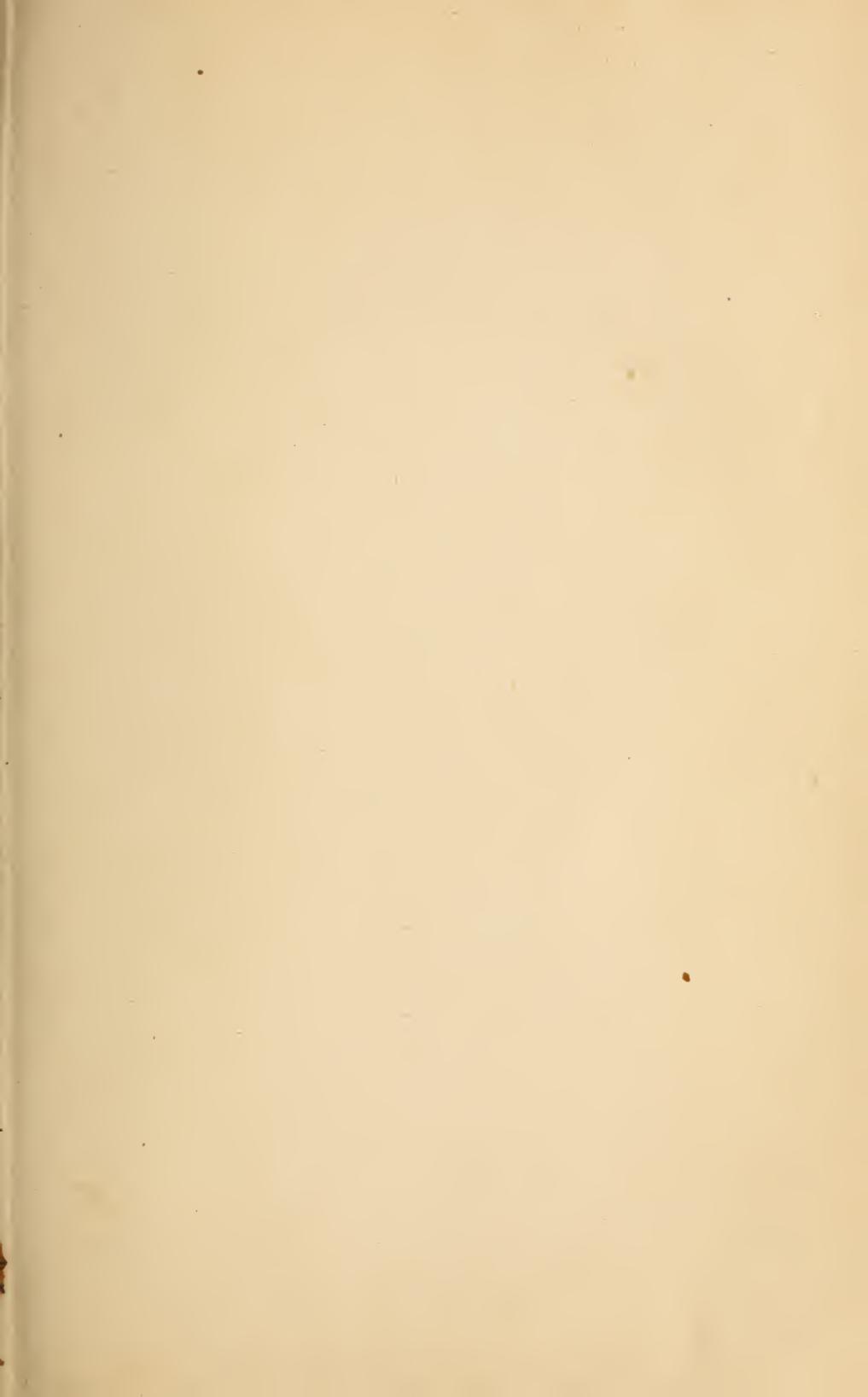
Now unto him that is able to do exceeding abundantly above all that we ask or think, according to the power that worketh in us, unto him *be* glory in the church by Christ Jesus throughout all ages, world without end. Amen. Eph. 3: 20, 21.

Now the God of peace, that brought again from the dead our Lord Jesus, that great Shepherd of the sheep, through the blood of the everlasting covenant, make you perfect in every good work to do his will, working in you that which is well pleasing in his sight, through Jesus Christ; to whom *be* glory for ever and ever. Amen. Heb. 13: 20, 21.

Now unto him that is able to keep you from falling, and to present *you* faultless before the presence of his glory with exceeding joy, to the only wise God our Saviour, *be* glory and majesty, dominion and power, both now and ever. Amen. Jude 25.

THE END.

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